

The Literary Digest

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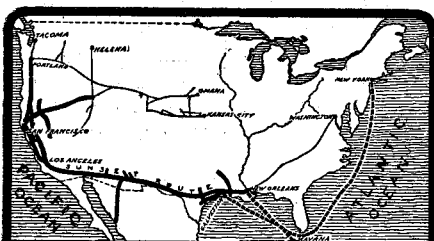
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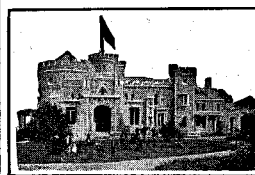
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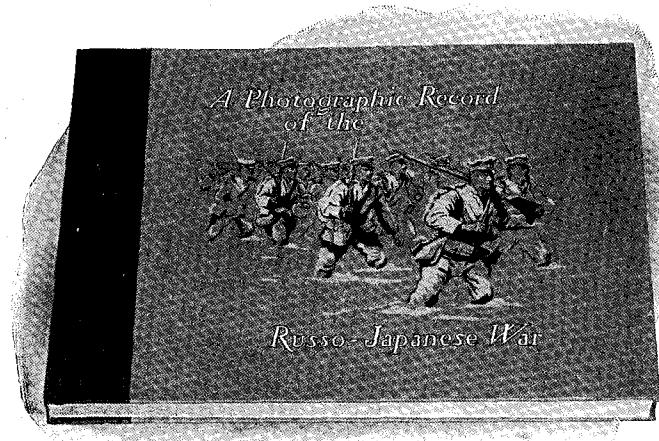
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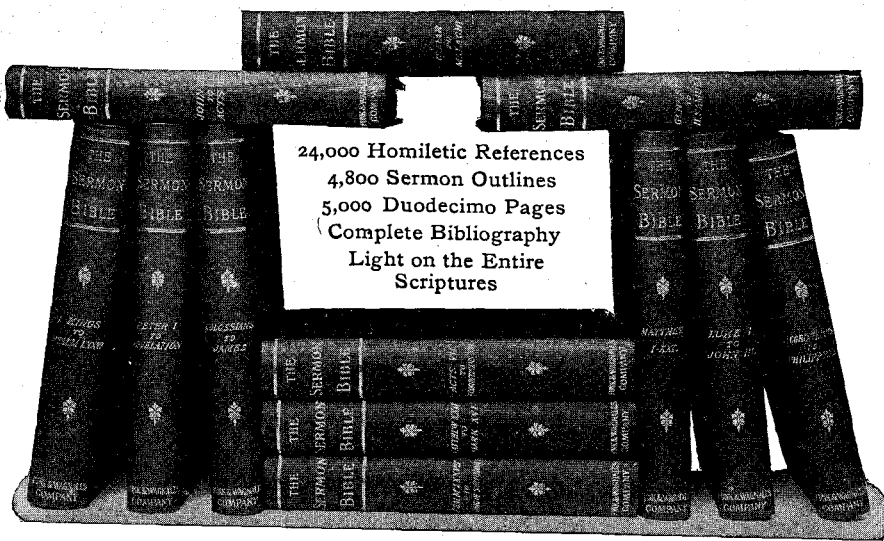
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TOPICS OF THE DAY.

SOME FRUITS OF THE TAFT PHILIPPINE TRIP.

THE press at the start were inclined to treat the trip of Secretary Taft's party to the Philippines as a costly and useless junket. Later, when the rumor of trouble in the islands took a more authentic form, they detected a definite object in the trip, and began to believe that the Secretary and his company of Senators, Congressmen, and prominent citizens were invited to go there to reassure the natives of the honest and friendly intentions of the United States, and also to get first-hand information of the actual state of affairs in order to enable Congress and the Administration to act intelligently and make needed changes and reforms. The anti-imperialists look upon the situation as very precarious. Thus the New Orleans *Times-Democrat* (Dem.) says:

"American civil government in the Philippines seemed in danger of dissolution a few weeks ago, when Secretary Taft hastened there to prevent a smash-up. Everything was out of order and thoroughly demoralized. The civil and military authorities had differed and quarreled, the natives were discontented, and the old lawlessness and brigandage had broken out again. The situation was so critical that it was deemed necessary to take extraordinary measures to set matters right again; and it was thought by the President that more good could be accomplished by sending Secretary Taft there than in any other way."

Prof. Henry P. Willis, who gained considerable attention last year by being quoted by Judge Parker in the presidential campaign, states in his new book, called "Our Philippine Problem," that among the greatest causes for misgivings and alarm are the insurrectionary spirit of the Moros, the prevalence of ladronism in a number of the most populous provinces, "the present conditions in the agricultural districts," which "are terrible," the decadency of many interior towns, the unfavorable showing made by the table of statistics of foreign trade and commerce, the racial prejudice fostered by the Americans, which is keeping business in the hands of European houses; and the resentment felt by the natives over

the refusal of Congress to grant the favors requested for the islands in the tariff bill. Mr. James A. Leroy, who writes for the Boston *Transcript* (Rep.), takes a less alarming view, but adds:

"Other problems to come up, of the more important sort, aside from endless matters of detail, personal petitions, and claims, etc., are the matter of the new internal revenue law of the Philippine Government, the claim of the Filipinos that the places in the civil service, high and low, are not being opened to them rapidly enough, and the religious question, particularly in two phases, viz., the settlement of title to the landed estates of the Dominican order, for which estates the Government has not yet paid over the purchase price it has in waiting, and the establishment of a special tribunal which may settle the ownership of the church buildings of the Philippine parishes, claimed and occupied in some cases by the priests of the Roman Catholic Church and in other cases by the priests of the Aglipay schism. The latter is a delicate question, on other grounds as well, and has its practical political as well as its legal aspects. . . . The internal revenue law involves delicate differences of opinion within the ranks of the Philippine Commission itself."

Besides the troubles above enumerated, is the campaign which Mr. Leroy declares has been inaugurated by all the Spanish newspapers and some of the Filipino press "to make sentiment against the American administration" by charging the constabulary "with perpetrating many of the worst abuses of the old Spanish Civil Guard."

Such is the state of affairs alleged or believed to be existing by the Democrats or anti-imperialists. But the straight Republican press do not show so much cause for worry and apprehension. In fact, the reports of some of the incidents recently occurring during the tour of Mr. Taft's party through the islands indicate that witnesses on the ground are very hopeful of the future. Thus the New York *Tribune* (Rep.), in commenting upon one of these incidents, says:

"The whirligig of time brings about some queer things, and one of the queerest is the speech of the Hon. Bourke Cockran the other day in far-away Manila. The occasion was the banquet given by the Most Rev. Jeremiah Harty, Archbishop of Manila, in honor of Secretary Taft and his party. The Archbishop, speaking, as he said, for six million Filipino Catholics, presented a roseate picture of affairs in the islands, concluding with the assertion that 'one of the brightest chapters of history will be that containing the story of American success in the Philippines,' and adding that he would live there and die there, 'seeing the glorious development under the American administration.'"

"And the most surprising thing of all is that the words he used in regard to American occupation and administration of the Philippines do not seem to have met with protest from any quarter, but were, on the contrary, heartily and unanimously applauded."

Even Congressman Bourke Cockran, a member of the party who was present and spoke after the Archbishop, to the surprise of all those who remember his former public utterances, declared that the United States is "God's instrument in shaping the prosperity of the Philippines," and that "for the first time in history a country had been annexed for its own benefit instead of for the benefit of the country annexing it." In continuing he said:

"We are blazing unparalleled paths and are subjected to the most rigid scrutiny. I feel the most profound confidence in the success of American destiny in the Philippines. I am opposed to annexation. Nevertheless, I shall earnestly study and assist in

the unselfish exploitation and development of the islands under President Roosevelt and Secretary Taft."

Secretary Taft, in all his addresses and public remarks, referred to the tariff as the greatest cause of friction. He assured the natives that the desired changes would be made, and in expressing his views he carried such conviction to the minds of all his hearers that the *Philadelphia Public Ledger* (Ind.) is prompted to declare:

"The great educational advantages presented by the study of conditions in the Philippines on the spot are illustrated by the announcement that numerous distinguished converts to the cause of free trade between the United States and its Eastern possessions have been made among the members of the Taft party now in the islands, who have been vigilant leaders in Congress against the policy of a reduction of the Dingley rates on sugar and tobacco. Representative Grosvenor, of Ohio, is reported as declaring that an amendment to the Cooper bill will be offered by Representative S. E. Payne, of New York, chairman of the Committee on Ways and Means, providing for the free admission into the United States of Philippine products, and that 'the outlook for its passage is very good.' Representative Hill, of Connecticut, and Representative Sherley, of Kentucky, representing tobacco-growing districts and hitherto opposed to concessions to the Philippines, have been convinced that sugar and tobacco from the islands will not menace these interests in the United States. Senator Dubois, of Idaho, leader of the opposition in the Senate to free trade with the Philippines, is also mentioned among the converts to the liberal policy toward the islanders."

PROMISE OF RECORD CROPS.

ON the ground that the prosperity of the country generally rests upon the prosperity of the farmer, the newspapers are showing unusual interest in the August crop statistics recently made public by the Agricultural Department. "Taken all together," says the *Baltimore American*, "the prospects undoubtedly are that this will be the most phenomenally abundant of all crop years which the United States has ever known," and the *St. Paul Pioneer Press* declares that "good crops of all kinds have been gathered or are almost within reach; and the Northwest is apparently on the eve of one of the most active business years in its history." The report makes the winter wheat crop of the United States about 425,000,000 bushels, and the indicated spring wheat production 285,000,000 bushels, making the total wheat promise 710,000,000 bushels, which has been exceeded once only, by the 748,500,000 bushel crop in 1901. The corn condition indicates a total crop of almost 2,700,000,000 bushels, which total has been approached only twice before, in 1896 and 1899, when the final outturn exceeded 2,600,000,000 bushels. The oat, barley, and rye crops are above those of last year, the estimates being respectively 950,000,000, 141,000,000, and 31,000,000 bushels. The cotton outlook,



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THE TAFT PARTY ON THE "MANCHURIA,"

On their way to Japan and the Philippines. Miss Alice Roosevelt is in the center of the first row, and Secretary Taft in the center of the second row.

however, does not seem to indicate so large a crop as last year's, which was unusually large. The Government report, which was made public the latter part of July, puts the planted area for 1905 at about 27,000,000 acres, or a reduction of 14.9 per cent. The *Chicago Tribune* says of the crop reports:

"It is not too late, of course, for the bright prospect to be overclouded. Frost, hailstorms, floods, or other destructive agencies of nature may yet spread desolation over the regions which are now richest in promise. No crop can be safely measured until it has been garnered. But if ever any country had a right to feel certain of a great harvest before the grain was in stack, crib, or granary, then the West has a right to feel certain of one now. . . .

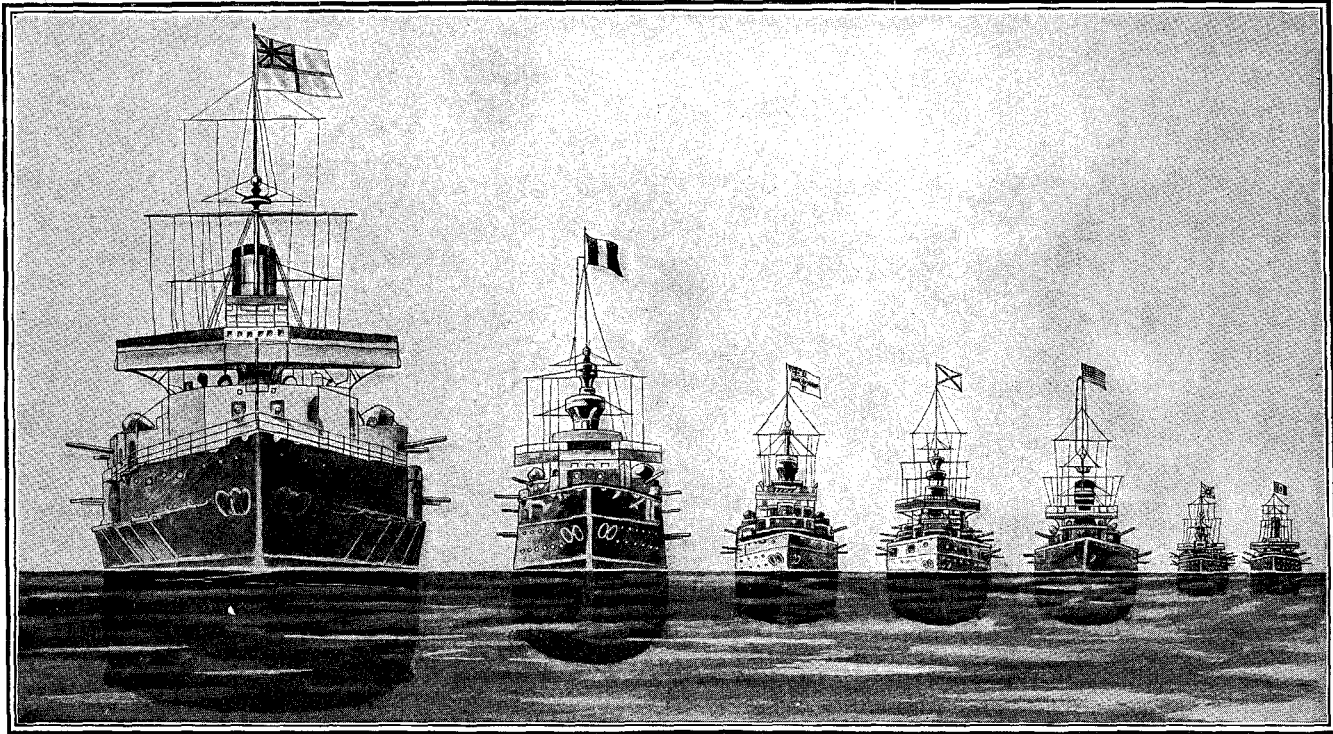
"It is not only the farmer who has cause to rejoice when there is promise of big crops, but every class of the people has almost equal reason to feel gratified. It is the merest truism that the prosperity of the farmer is in this country the corner-stone of national prosperity.

"It is conceivable, altho not easily possible, that the farmer might be prosperous when the rest of the people were not. It is impossible, under present conditions in America, that the rest of the people should be prosperous when the farmer is not. When the farmer has not products to ship, when he can not buy goods from the merchant, nor pay the banker the interest due on the money he owes him, the prosperity of everybody is blighted. When, on the other hand, the farmer has money in his pocket almost everybody else is likely to have some."

While the weather generally has been most favorable in the United States, the less propitious conditions in some of the foreign grain-producing countries are thought likely to invite liberal exportation from the United States. Secretary Wilson is quoted as authority for the startling declaration that all the gold mined in the world since the time of Columbus (estimated at \$11,300,000,000) would not pay for the products of American farms in the two years 1903 and 1904.

The movement of currency to facilitate the harvesting of the crop has begun, and according to *The Wall Street Journal*, the first transfer was made ten days earlier than last year. It is the boast of the West that it will not need to call upon the East for money to move the crops, but *The Journal* remarks that this does not mean that New York will not send currency west. It explains the new situation thus:

"The West has become a powerful factor in the money market of New York by reason of its reserves on deposit here and by reason also of its direct loans to New York borrowers upon stock collateral. Unquestionably it needs to borrow much less money from Eastern capitalists to move the crops than in former years. What it needs to do now is simply to withdraw its Eastern deposits and call in its Eastern loans. But this operation involves precisely the same transfer of currency from the East to the West as if the money thus transferred represented loans made instead of credit withdrawn."



GREAT BRITAIN

FRANCE

GERMANY

RUSSIA

UNITED STATES

JAPAN

ITALY

NAVAL STRENGTH OF RUSSIA BEFORE THE WAR:

(Not counting the Black Sea Fleet of 10 battle-ships and 2 cruisers, which is not available.)

Battle-ships, 19; cruisers, 41.

RUSSIAN LOSSES TO DATE:

Battle-ships, sunk, 13; captured, 2; interned, 1; total, 16.

Cruisers, sunk, 25; captured, 1; interned, 7; total, 33.

PRESENT NAVAL STRENGTH:

Battle-ships, 3 (coast defense ironclads); cruisers, 8.

The London *Times* reckons that in killed, wounded, and captured, the Russians have lost 388,480 men, and the Japanese, 167,400.

NAVAL STRENGTH OF JAPAN BEFORE THE WAR:

Battle-ships, 6; cruisers, 48.

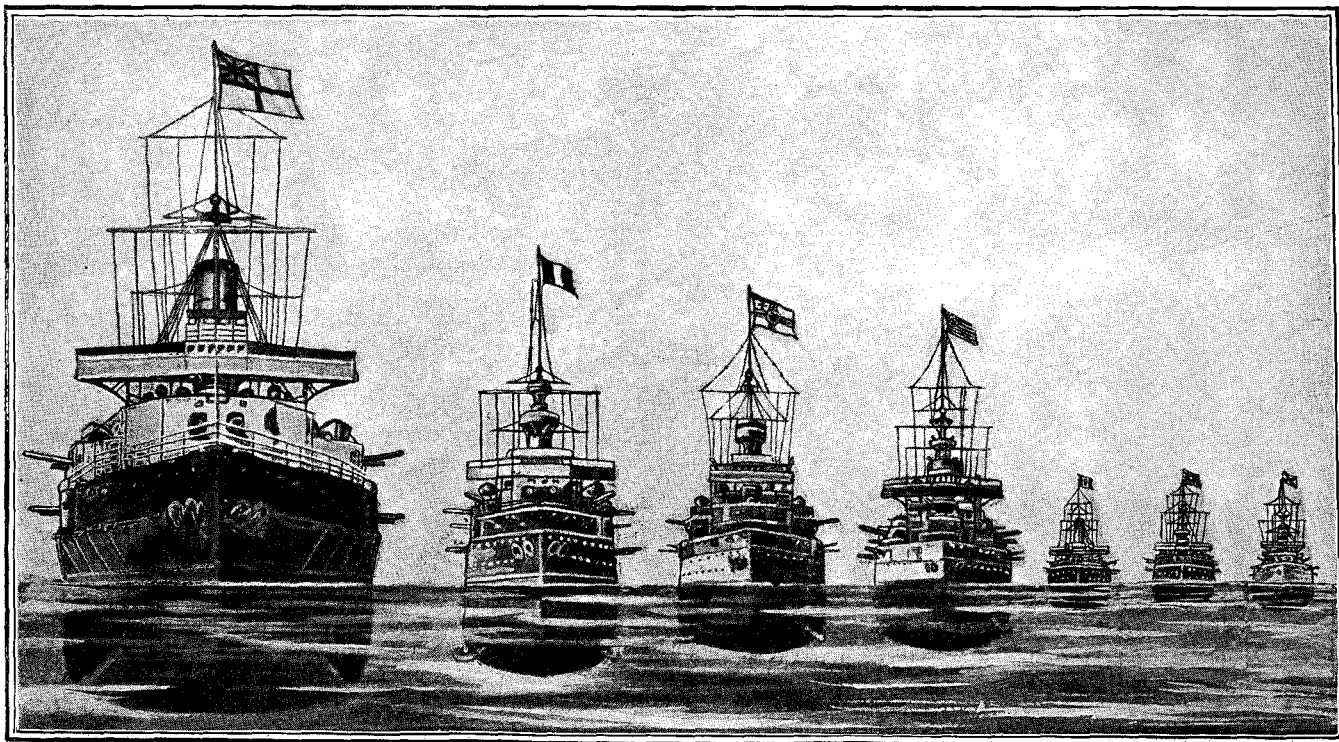
JAPANESE LOSSES TO DATE:

Battle-ships, sunk, 2; cruisers, sunk, 8.

PRESENT NAVAL STRENGTH:

Battle-ships, 4; cruisers, 40.

The Japanese navy will soon be strengthened by the addition of the two Russian battle-ships and one cruiser captured at Tshushima, and by four battle-ships and two cruisers sunk in the harbor of Port Arthur and raised by the Japanese, and by the cruiser *Variag*, sunk at Chemulpo and raised by the Japanese. Their naval strength will then be: Battle-ships, 10; cruisers, 44.



GREAT BRITAIN

FRANCE

GERMANY

UNITED STATES

ITALY

JAPAN

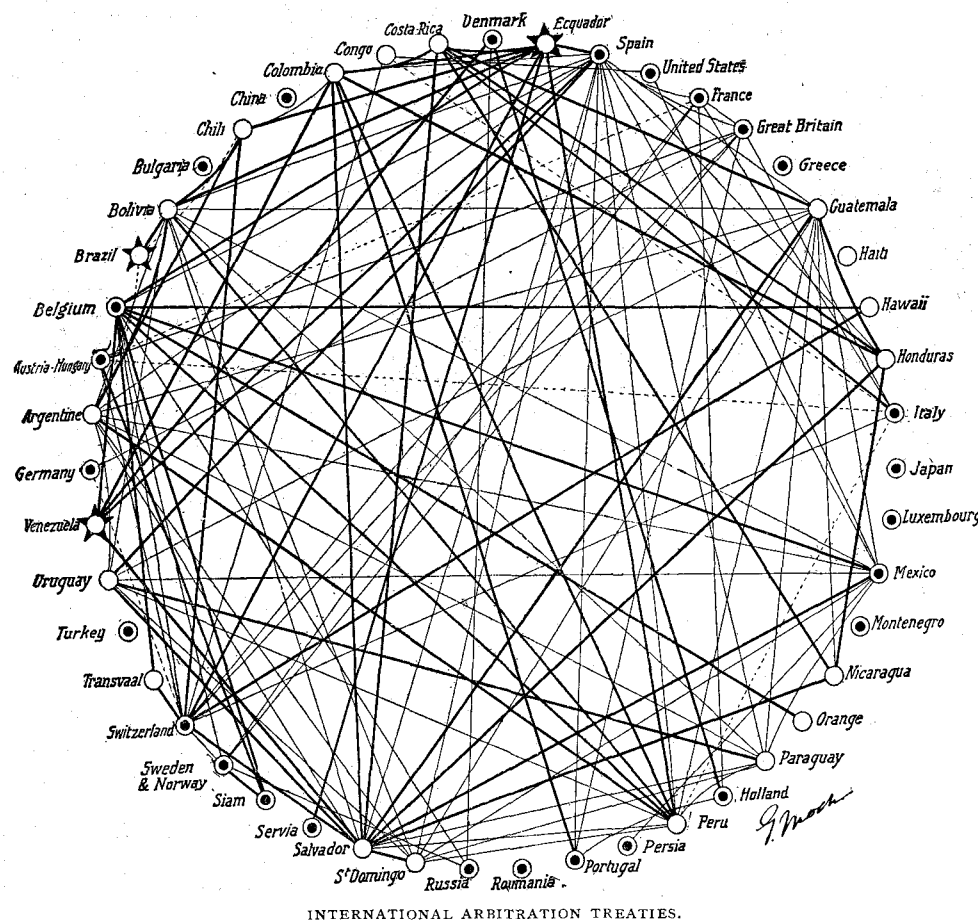
RUSSIA

RUSSIA'S NAVAL RANK BEFORE AND AFTER.

(Including the Black Sea Fleet.)

PROGRESS OF THE ARBITRATION MOVEMENT.

HOW far the nations of the earth have gone in the movement for universal arbitration is graphically shown in the accompanying representation of the network of arbitration treaties now uniting almost all the nations of the world, which is copied with some modifications by the New York *Independent* from the "Histoire Sommaire de l'Arbitrage permanent," by Gaston Moch,



INTERNATIONAL ARBITRATION TREATIES.

president of the Institut International de la Paix, published in pamphlet form by the Institut at Monaco. The best showing in this diagram seems to be made by the smaller countries, such as Belgium, Switzerland, Salvador, Peru, Ecuador, and Costa Rica, whose motives for endorsing arbitration might be considered more prudent than philanthropic. The great Powers fall into two groups, the United States, Germany, Japan, and Russia appearing with less treaties than Great Britain, France, Italy, and Austria-Hungary. In September of last year President Roosevelt made the announcement that the Administration is "even now taking steps to secure arbitration treaties with all other governments which are willing to enter into them with us," but there has been no further announcement that the "steps" have reached any point in particular in the eleven months since then.

In this diagram ordinary arbitration treaties between two countries are indicated by light lines. Treaties providing for arbitration in all cases of disagreement between the two countries without limitation or reservation are indicated by heavy lines. Treaties under negotiation are indicated by dotted lines. Countries which have signed The Hague Convention for the peaceful solution of international difficulties are represented by double circles; those which have embodied the principle of international arbitration in their constitutions, by stars. Mr. Moch enumerates 130 distinct arbitration treaties, but after eliminating those made by States that have since lost their independence, like Hawaii, Transvaal, and Orange Free State, and the treaties with the United States which the Senate refused to ratify, he calculates that there were 113

treaties of permanent arbitration in force at the end of March, 1905. In the two great peace movements, of 1902, which resulted in binding together the American nations, and of 1904, which did the same for European nations, the United States had no part. *The Independent* says:

"We are very sorry to have had to erase from the diagram . . . the ten dotted lines, connecting the United States with some of the most important European countries, by which Mr. Moch expressed his hope that the Senate would yet consent to allow this country to join in the world movement for litigation as a substitute for fighting. Mr. Moch also credits us with an arbitration treaty with Peru which we are obliged to disclaim, for the treaty of 1887 does not contain any arbitration clause. That leaves the United States in conspicuous and humiliating isolation, classed with such back-number countries as Turkey and China. So to prevent the United States from looking so lonely we have ventured to add to the diagrams lines representing our treaties with the Kongo and with Mexico, altho neither of these, strictly speaking, comes under the term 'treaties of permanent arbitration' as defined by the president of the International Institute of Peace. Our treaty with the Kongo is, however, sufficiently strong to relieve us from any apprehensions of a disastrous war with that Power, and the treaty of Guadalupe Hidalgo with Mexico, concluded February 2, 1848, provides that if arbitration 'be proposed by either party it shall be acceded to by the other, unless deemed by it altogether incompatible with the nature of the difference or the circumstances of the case.' Since that date three disagreements between the United States and Mexico have been arbitrated, and being so confirmed by custom and precedent the treaty may be considered as much entitled to be classed among the world's arbitration treaties as others more technically correct."

THE NEGRO AS A BUSINESS MAN.

AMONG the members of the National Negro Business League, which was called to order in its sixth annual session by Booker T. Washington on August 16 in New York city, there were, according to newspaper accounts, prosperous bankers, real estate and insurance agents, editors, publishers, managers of steam laundries, manufacturing establishments, and an opera-house, and owners and operators of a street railway and electric light and power plants. Hence the New York *World* (Dem.) is prompted to say that "the business negro has earned his right to a respectable attention." This assertion is strikingly at variance with the statements continually made by Mr. Tom Watson and endorsed by Rev. Thomas Dixon, to the effect that the negro will forever remain a "hewer of wood and drawer of water," and that: "No amount of education of any kind, industrial, classical, or religious, can make a negro a white man or bridge the chasm of centuries which separates him from the white man in the evolution of human civilization."

The New York *Evening Post* (Ind.), which is using the league's meeting as an occasion for a sociological study of the negro problem, seems to be surprised at the intellectual capacity of the more intelligent members, and ingenuously reports that, in the discussion of the difficult subjects treated at one of the sessions, they

WHAT THE NEW "DOUMA" MEANS FOR THE RUSSIAN PEOPLE.

ALTHO the press are far from believing that full and complete self-government has been granted to the Russian people, yet they seem to think that the Czar took a long step in that direction on August 19 when he issued his solemn manifesto announcing his plans to establish a "Gosudazstvennaia Douma" or lower house of the Assembly with powers, rights, privileges, and immunities embodied in a law project which he has ordered the senate to formulate, to express his imperial will.

This act of Czar Nicholas was taken in performance of promises made in the rescript which he issued last March, and the date was selected, as it is understood, in order to solemnize in a signal manner the first anniversary of his only son and heir. By the terms of this imperial manifesto the jurisdiction of the Douma will extend to the matter of taxation in provinces where there are no zemstvos, as well as to the raising of taxes above the rate fixed by zemstvos and city councils. The Douma will also have the initiative in the matter of the repeal or modification of old laws and in the adoption of new laws. It will have no part in the imperial administration of public affairs, but it may call the attention of ministers and chiefs to the infraction of existing laws. Bills initiated by the Douma can be withdrawn only by consent of the general session. Bills passed go to the Council of the empire, whose conclusions and those of the Douma are submitted to the Emperor. Bills rejected by the Douma and the Council are returned to the Minister who submitted them. In case of a disagreement between the two houses, the disputed matter may be settled by joint commission. Should the delay be unreasonable the Emperor shall call attention thereof to the Council, who if no conclusion can be reached in another way may act alone.

The Douma is dissolvable by the Emperor before the expiration of five years, and new elections can be ordered by imperial decree. The length and adjournment of sessions depend on the imperial will. The Czar reserves entirely to himself the care of perfecting the organization of the Douma and also the right to alter it at any subsequent time. But at present it is to be composed of 412 members. Their qualifications and the manner of their election are explained in a report in the New York *Tribune* as follows:

"Relating to the electoral system, the scheme provides that elections may be held, first, in the provinces and territories; second, in the principal towns, which are named. In Poland, Siberia, the

Caucasus, Turkestan and some provinces special regulations will govern the elections. The total membership will be 412, of which twenty-eight will be returned by the towns. The elections in the provinces and territories will be effected by a provincial electoral college, chosen, first, by the landowners; second, by urban electors, and third, by delegates of the peasantry. Women, men under twenty-five years old, students, sailors, soldiers, bankrupts, and persons convicted of crimes or desertion shall not have the right to vote. Governors and the police can not vote when they are exercising their functions. Land-owners, mine-owners, and owners of industrial establishments of a minimum value of \$7,500 and clergy owning lands are qualified to vote in the electoral assemblies.

"In the urban electoral assemblies owners of land of a minimum value of \$750 and owners of industrial properties of the first category are qualified. The peasantry electoral assembly is to consist of two delegates from each canton chosen by the peasants belonging to the cantonal and agricultural corporations. In cities which are named owners of real estate of the value of \$1,500, owners of industries of the first category and persons paying taxes on rent of the tenth category are qualified to take part in the electoral assemblies. The urban and provincial assemblies will vote for deputies to the Douma by secret ballot, which also applies to the subsidiary elections."

On account of the many reservations by which the Czar has attempted to secure his autocratic power, the Brooklyn *Eagle* does not believe that this plan "means the yielding of any substantial authority to the people." But in spite of these imperial safeguards thrown around the Douma, the majority of the press agree that a great victory has been won by the people. "Revolutions don't go backward," and the concessions granted open the way for more. This view of the case is ably expressed by the Cleveland *Leader*, which says:

"As a body exercising governmental functions, a real parliament such as nations possess which have long enjoyed free institutions, the national assembly which the Czar has finally decided to summon will be a poor thing. Its powers will be scant, its freedom of action narrow, its participation in the government largely negative. . . ."

"But the new Russian assembly, feeble tho it must be, points the way to a great change in the whole system of government. It is the thin end of a wedge which may be expected to split despotism to pieces, in the fulness of time. The vital fact is that any national assembly has been granted by the Czar, not as a temporary expedient in time of peril, but as the first of a regular succession of national parliaments. The assembly will give Russia a voice. It will enable the people, through some 400 chosen representatives, to get the ear of the sovereign."



THE JAP—"Sit down and take it easy!"
—May in the Detroit Journal.



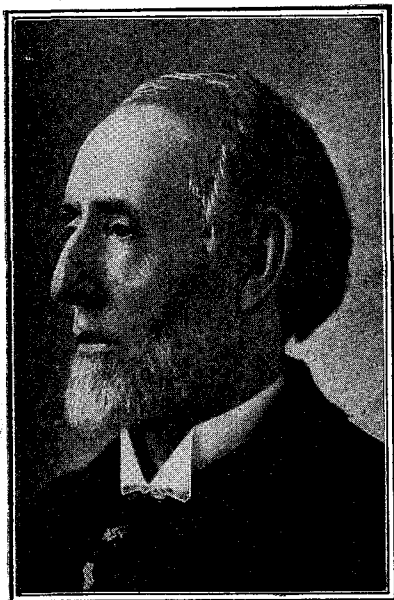
HURRAH FOR PEACE!
—Gilbert in the Denver Times.

TAKING THINGS EASY.

PREPARING FOR A TARIFF WAR.

IN the midst of what is considered the greatest prosperity the country has ever enjoyed, the reciprocity leaders and all those who advocate a change in the tariff laws have sounded a note of warning. They see dangers arising even as a result of this

unparalleled prosperity. The statistics which show that American farmers have a European market for all their products which are not consumed by domestic use, and which further show that the exports by American manufacturers in the fiscal year of 1905 were the largest on record, have, it is said, awakened jealousy, alarm, and a spirit of retaliation against our protection policy in foreign nations, and many of them have taken or are threatening to take unfriendly and discriminatory action against the United States. To quote from a pamphlet issued under authority



SHELEY MOORE CULLOM (Rep.),

The Senator from Illinois who will fight for a maximum-minimum tariff, if reciprocity treaties are not confirmed.

of the Reciprocity Convention, which met in Chicago on August 16:

"Already those countries whose products have been largely excluded from the United States by our high tariff laws have shown a disposition to retaliate. Germany, in particular, has adopted a retaliatory tariff that will inflict immense injury on both our farming and manufacturing classes. In self-protection, Great Britain threatens a similar policy. France, Italy, Switzerland, Russia, Austria, and other countries of Europe have adopted or are actively moving to adopt high protective duties intended primarily to exclude American products in retaliation for the similar protective duties by which the United States excludes or restricts foreign products. We sell to Europe yearly merchandise valued at more than a thousand million dollars—more than two-thirds of our total exports. The greater part of this immense trade is likely to be taken from us in the near future, not only by the direct operation of prohibitory tariff duties, but also as the result of discriminative duties under reciprocity treaties, whereby the products of other countries will be much less heavily burdened than will those of the United States."

The hostile act of Germany was the ratification of commercial treaties with Russia, Austria-Hungary, Italy, Switzerland, and Servia, for the purpose of completing the work of preparing the new tariff law which takes effect March 1, 1906. The law provides for a double set of duties—the "general" and the "conventional." The latter are secured only through treaty, and the nations enjoying them are also guaranteed the benefit of the "most-favored-nation" treatment. As there is no treaty containing this clause between the United States and the German Empire as a whole, the men who are fighting for reciprocity laws fear that the worst will happen if Germany persists in her inimical course toward the United States. Mr. Eugene N. Foss, of Boston, in his address before the Chicago Reciprocity Convention, declares that the German law aims "a blow at 75 per cent. of American imports in Germany" and threatens "a loss of trade estimated from \$40,000,000 to \$100,000,000 a year." Mr. Foss is also apprehensive lest Germany's example will soon be followed by South American nations, and by England and some of her larger colonies, and he undoubtedly expressed the views and alarms of many in the convention.

In the opinion of the New York *World* (Dem.), this convention was "not a political body," but "a business body seeking business advantages." The St. Louis *Globe-Democrat* (Rep.), on the other hand, is not so sure of its non-partizan character, and thinks that there are "excellent reasons" for believing that the reciprocity movement originated in the Democratic camp. The New York *Evening Post* (Ind.), however, declares that the "widespread dissatisfaction with the Dingley tariff" was "behind the national reciprocity conference" in Chicago, and so the majority of papers seem to believe. But there is a great difference of opinion as to the effect the convention will have upon tariff legislation and also as to the good reciprocity could bring about should it become an accomplished fact. The New York *Globe* (Ind.) believes the reciprocity movement will not be able to influence the Senate in the slightest degree. On the other hand, the Chicago *Chronicle* (Rep.) declares that the movement is not without its uses, "for it will arouse interest among business men" to such an extent that they will rise up and "abolish the whole system of special privilege and let every tub stand on its own bottom." The Philadelphia *Inquirer* (Rep.) doubts the advisability of the proposed change, and expressed itself, just prior to the meeting of the conference, in substance as follows:

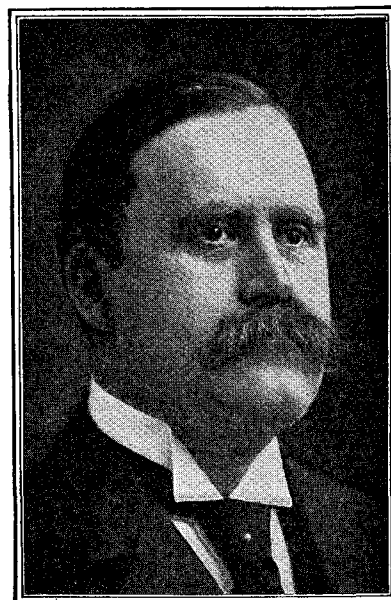
Every one is agreed on the beauty and attractiveness of reciprocity as a theoretic principle. But reduced from an abstract to a concrete form, the issue is whether the country has more to lose than to gain from making an exchange of tariff concessions with

other countries by which such an exchange has been invited or would be welcomed. Next March a new tariff will become operative in Germany. Now, if the commodities upon which the Germans desire a reduced duty were commodities which are not and which can not be produced in the United States, the question would be one of elementary simplicity. But what the Germans are really seeking is an opportunity to compete with American producers on more favorable terms. Thus when the attempt is made to apply the principle of reciprocity to international trade in a country where the protective system is established, it is at once found that if the attempt is to be successful some domestic interest must be subordinated or sacrificed to the attainment of the end in view.

The convention passed resolutions which recognized the principle of protection as "the established policy of our country," but advocated "immediate reciprocal concessions by means of a dual or maximum and minimum tariff as the only means of relieving the strained situation with which we are confronted." An explanation of the proposed law was given by Senator Cullom in his speech before the convention, wherein he said:

"The West is almost unanimously in favor of reciprocity, the Eastern Senators are almost solidly against it, the minority in the Senate is divided; reciprocity under the fourth section of the Dingley Act has failed. . . .

"But if we can not secure the ratification of reciprocity treaties, there is one other method that was seriously considered by the committee on foreign relations more than two years ago, when it became apparent that the reciprocity treaties could not be ratified,



EUGENE N. FOSS,

The Boston reciprocity leader who says the Dingley tariff contains "elements of monopoly and graft."



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THE PEACE CONFERENCE IN SESSION.

and that is the adoption of a maximum and minimum tariff. By that I mean the adoption of an arrangement, by Act of Congress, somewhat similar to that in force in France. Have a minimum tariff, applicable to all nations which give our products the most-favored-nation treatment, and a maximum tariff, say 25 per cent. higher, to apply to nations which discriminate against our products.

"The adoption of this principle would not accomplish for our foreign trade all that reciprocity would accomplish. It would not open any very extensive new markets for our products, but it would prevent discrimination. A maximum and minimum tariff is more in the way of retaliation; but something must be done, and if we can not secure reciprocity I shall favor the enactment of a law by Congress providing a maximum tariff to be applicable to every nation that discriminates against our products. There are two remedies—reciprocity or a maximum and minimum tariff, and, as it appears now, the latter, if either, is the method that will be adopted."

PRESIDENT ROOSEVELT AS PEACE REFEREE.

WHEN the peace conference at Portsmouth adjourned last Friday for the week, it was reported that the Russian plenipotentiaries had yielded to eight of the twelve demands of the Japanese. The points over which the deadlock is supposed to have occurred are those relating to the indemnity, to Saghalien, to the interned ships, and to the limitation of Russia's naval force in the Pacific. The stubborn refusal of the Russians to accede to what were called the "irreducible" terms of their enemy, created a situation which many papers thought would end in a rupture of the peace negotiations. But at the moment when the outlook was most discouraging, hope was revived by the prompt action of President Roosevelt in inviting Baron Rosen, the Russian junior peace envoy, to Oyster Bay and offering, as it is said, to act as mediator in case his service in that capacity should be acceptable to both parties. The circumstances surrounding this remarkable incident, and the causes which led the President to intervene, as gathered from press accounts, seem to be as follows:

"In anticipation of the failure of the envoys to agree upon certain of the articles which they had to consider, and in expectation that he might be appealed to by one side or the other before the conclusion of the conference, the President has been in communication with the great neutral powers. His purpose was to enlist their support in a final effort to secure an honorable peace.

"Through the American Minister at Tokyo, the President also has been working. It is surmised, that he urged the Japanese Government to modify its terms."

Newspapers in Europe and America declare that President

Roosevelt has executed another bold "master-stroke of diplomacy"; and if a break in the negotiations should be prevented, to him will undoubtedly be accorded much of the credit for bringing about peace. The New York *Herald* asserts that there is not "the least indication that the Russians regard the President's action . . . as an intermeddling." The Associated Press claims that it is authorized to say that "Japan feels certain that the President is acting, not only on behalf of peace, but as much in the interest of Japan as of Russia." The New York *World* says this "remarkable action of the President is taken by many to indicate that he is the real arbiter of peace, and that the Czar is depending on him to help him out of a very serious difficulty in a manner as little humiliating as possible." Prominent French diplomats and journalists are reported to be confident of peace. They now believe that, in case of a disagreement, President Roosevelt will be able to have the points in dispute made a subject for arbitration by the Hague tribunal. In fact, the President seems to be credited generally with doing exactly the right thing. The more advanced and civilized nations are almost unanimous in demanding that every influence be brought to bear to induce the envoys at Portsmouth to end the war. Thus the New York *Tribune* says:

"The general opinion of the impartial world appears to be that the ends of justice will be substantially served by the enforcement of the terms already agreed upon at Portsmouth, which secure the things contended for by Japan before the war; and also that Russia ought to pay a substantial penalty, indemnity, reimbursement, or whatever it may be called, for a war which was caused by her own misconduct and broken faith. Moreover, it must occur to the Russian envoys that in agreeing to the granting of Japan's ante-bellum demands, and in abandoning Russia's ante-bellum attitude, they have practically confessed that Japan was right and Russia was wrong in those contentions, and that therefore Russia was responsible for the war. The power that was responsible for a war must pay the penalty of that war. But also the power that wins in war and establishes peace should make that peace just and honorable and enduring by keeping it as free as possible from needlessly irritating or humiliating conditions."

TOPICS IN BRIEF.

GOVERNOR FOLK says that "the sun never sets on the Missouri mule." Probably is afraid to try it. — *The Florida Times-Union*.

THE Czar says that he will give up no territory as indemnity. This will surprise no one, Oyama has already taken the territory to save the Czar the trouble of giving it up. — *The Atlanta Journal*.

PRESIDENT ROOSEVELT warns the naughty trusts that he will not be responsible for the consequences if they keep on in the error of their ways. One good object-lesson, however, would do more to scare them than a dozen Chautauqua addresses. — *The Chicago News*.

LETTERS AND ART.

A BRIEF FOR LITERATURE AS A PROFESSION.

THE veteran New England author, Col. Thomas Wentworth Higginson, after more than half a century's experience as a man of letters, is still inclined to dwell upon the advantages rather than upon the drawbacks of the literary profession. In the course of an address delivered before the Harvard Ethical Society, Cambridge, Mass., and afterward published in the New York *Critic and Literary World* (August), he calls attention to the fact that while those who have chosen literature as a profession are "very apt to complain of it, they are not at all apt to quit it." In this respect, he remarks, they differ very much from the clerical profession, for instance, "of which the members, while constantly urging it upon young men, are yet very apt personally to quit it for some pursuit a shade more secular." Colonel Higginson proceeds to indicate four distinct advantages which he attributes to the literary vocation. The first of these, he says, is that at its best it "puts a man on higher ground as to pursuits and gives him at least the chance of being remembered longer than any other vocation supplies." He quotes Rufus Choate's aphorism, "A book is the only immortality," but is thereby led to add:

"I do not mean to say that the books or names of all authors are immortal; quite the contrary. I remember too well a time when a playmate of mine, some years older than myself, George Frederick Ware, of Cambridge, confided to me his authorship of an anonymous volume entitled 'The Retrospect, and Other Poems,' a secret which I violated so far as to confide it to the young author's college classmate, James Russell Lowell, who bought the only copy of it which was ever sold. I should perhaps have repented of my treachery, but that I knew of the publication, about the same time, of a much larger book, a poem called 'Gonsalvo de Cordova,' of which not a solitary copy ever found a purchaser; so that the publishers, Messrs. Ticknor & Fields, might at any time be seen retreating from the back door of their shop whenever the unfortunate author entered at the front door."

A second advantage, he urges, is that the literary profession lasts a man into later life than other pursuits. On this point we read:

"One discovers in growing older what will seem to most of you improbable at your age, that lawyers and physicians, however eminent, are apt to outgrow their prestige at least. I am brought now by accident into quite a circle of young physicians. Nothing can exceed the irreverence with which they speak of all physicians thirty or forty years older than they are; and in the law some of our most eminent men seem to have had their practise slip from under their hands. Turn, for instance, to the life of Richard Henry Dana, which Charles Francis Adams has written, and you will see how reluctantly he tells that somehow or other Dana's practise seemed to vanish through his hands, whereas he had been not many years before the leading lawyer of Boston. That is to be considered. A literary man usually keeps his hold much later in life."

The third advantage alleged is "that the literary man's work keeps him in a much higher vein of thought, even where, as often happens, it involves a constant revision of his own work."

This leads the Colonel to an interesting statement about Browning's readiness to revise. We quote:

"Robert Browning, for instance, performed in later life the extraordinary feat of going through his rather abstruse poem of

'Sordello' and placing at the top of each page a single line or motto, which virtually told the story of the somewhat unintelligible page below. This did at least no harm, but in other cases he damaged his poems forever, by laboriously simplifying them too much in order to meet half way those who could not quite comprehend him. Both his son and his sister assured me when I saw them in Italy that he could be easily induced to do this by any one who was puzzled, and always justified it on the ground that the thought was the thing important, and all else was secondary."

The fourth count in Colonel Higginson's brief for the profession of letters may be described as a charm, a fascination, rather than as necessarily an advantage. It is the fact that "no author knows which book of his will succeed." On this point he writes:

"Goethe wrote to Schiller, 'We make money by our poor books,' and if you wish to win an author's heart the surest way is to inquire from his publisher which of his books has come nearest to an absolute failure. You have then only to write to him, praise that book to the skies, and close by quoting a sentence. I could easily tell you which book of mine this would be, but wild horses should not draw that from me. I have more than once in life, however, gone through precisely that experience."

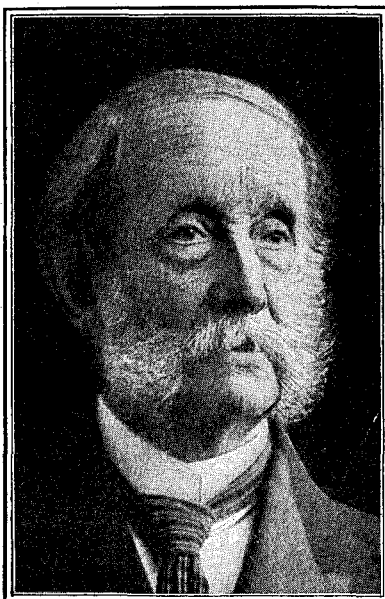
Colonel Higginson emphasizes the value of literature as "reaching a world outside of science, and incapable of being duplicated or overwhelmed by it." He concludes with the following comparison:

"Science can be duplicated or gone over again, or it can be dropped and taken up again at the same point. It can be renewed. The highest forms of literature come we know not whence and go we know not whither; and this accounts for instances in such work where even one verse remains in the memory of mankind while all the rest is lost. We have now the key to that atrophy on one side—Darwin's nature. It was in his case the Nemesis of Science—the price he paid for his magnificent achievements. Poetry is not a part of science, but it is, as Wordsworth once said, 'the antithesis of science'; it is a world outside. The name of this world, we may conclude, is literature."

THE PRESIDENT AS A REVIEWER OF VERSE.

OUR many-sided Chief Executive appears in a somewhat novel light in a recent book review bearing his signature. His readiness to commend whatever appears to him virile and significant in current literature is no new phase. But his review of Mr. Edward Arlington Robinson's "The Children of the Night," in the New York *Outlook* (August 12) is probably his first public appearance as the discoverer and revealer of an unappreciated poet. Even the average reader, whose concern with poetry, if we are to heed a plaint which never quite dies into silence, and which proceeds, presumably, from the pens of neglected versifiers, is of the slightest, may be forgiven at least a certain factitious interest in this little volume which the President describes as containing "not verse, but poetry." "The Children of the Night" is one of that numerous company of little books of verse which emerge upon a too often indifferent world under the auspices of Mr. Richard Badger, of Boston. It was published as far back as 1897, but has not received, according to Mr. Roosevelt, the attention it merits. "The 'twilight of the poets,'" says the august critic, "has been especially gray in America; for poetry is of course one of those arts in which the smallest amount of work of the very highest class is worth an infinity of good work that is not of the highest class." We read further:

"It is hard to account for the failure to produce in America of



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COL. THOMAS WENTWORTH HIGGINSON.

Literature as a profession, he claims, "gives a man the chance of being remembered longer than any other vocation supplies," it "lasts a man later into life than other pursuits," and it "keeps him in a much higher vein of thought"

recent years a poet who in the world of letters will rank as high as certain American sculptors and painters rank in the world of art.

"But individual poems appear from time to time, by Mr. Madison Cawein, by Mr. Clinton Scollard, by Dr. Maurice Egan, and others; and more rarely a little volume of poetry appears, like Bliss Carman's 'Ballads of Lost Haven.' Such a book is Edward Arlington Robinson's 'The Children of the Night.'

"It is rather curious that Mr. Robinson's volume should not have attracted more attention. There is an undoubted touch of genius in the poems collected in this volume, and a curious simplicity and good faith, all of which qualities differentiate them sharply from ordinary collections of the kind. There is in them just a little of the light that never was on land or sea, and in such light the objects described often have nebulous outlines; but it is not always necessary in order to enjoy a poem that one should be able to translate it into terms of mathematical accuracy. Indeed, those who admire the coloring of Turner, those who like to read how—and to wonder why—Childe Roland to the Dark Tower came, do not wish always to have the ideas presented to them with cold, hard, definite outlines; and to a man with the poetic temperament it is inevitable that life should often appear clothed with a certain sad mysticism. . . .

"Mr. Robinson has written in this little volume not verse but poetry. Whether he has the power of sustained flight remains to be seen."

Mr. Roosevelt quotes, in support of his claim, "The House on the Hill" and another poem called "The Wilderness." The latter, he says, "could only have been written by a man into whose heart there had entered deep the very spirit of the vast and melancholy northern forests." We here reprint about two-thirds of this poem:

Come away! come away! there's a frost along the marshes,
And a frozen wind that skims the shoal where it shakes the dead black water;
There's a moan across the lowland and a wailing through the woodland
Of a dirge that sings to send us back to the arms of those that love us.
There is nothing left but ashes now where the crimson chills of autumn
Put off the summer's languor with a touch that made us glad
For the glory that is gone from us, with a flight we can not follow,
To the slopes of other valleys and the sounds of other shores.
Come away! come away! you can hear them calling, calling,
Calling us to come to them, and roam no more.
Over there beyond the ridges and the land that lies between us,
There's an old song calling us to come!
Come away! come away! for the scenes we leave behind us
Are barren for the lights of home and a flame that's young forever;
And the lonely trees around us creak the warning of the night-wind,
That love and all the dreams of love are away beyond the mountains.
The songs that call for us to-night, they have called for men before us,
And the winds that blow the message, they have blown ten thousand years;
But this will end our wander-time, for we know the joy that waits us
In the strangeness of home-coming, and a faithful woman's eyes.
Come away! come away! there is nothing now to cheer us—
Nothing now to comfort us, but love's road home:
Over there beyond the darkness there's a window gleams to greet us,
And a warm hearth waits for us within. . . .

Just why these lines should be denied the status of verse, remarks an editorial writer in *The Evening Post*, does not appear, unless, indeed, verse is synonymous with rime or incompatible with poetry. The same writer goes on to consider the consequences if our Presidents should usurp the authority of critics. We read:

"These [the critics] have been a race of pariahs from the beginning, a kind of parasite fattening on the feast of genius. A quaint writer has summed up their infamous reputation: 'Ben Jonson spoke of critics as tinkers, who make more faults than they mend; Samuel Butler, as the fierce inquisitors of wit, and as butchers who have no right to sit on a jury; Sir Richard Steele, as of all mortals the silliest; Swift, as dogs, rats, wasps, or, at best, the drones of the learned world; Shenstone, as asses, which, by gnawing vines, first taught the advantage of pruning them; Burns, as cut-throat bandits in the path of fame; Walter Scott, humorously reflecting the general sentiment, as caterpillars.' No doubt there is a body of critics in the world to-day, honest enough gentlemen many of them, despite their trade, who will welcome the comfort of such an accession to their ranks as an actual Chief of State. Shall we be called caterpillars any longer? they will exclaim, and fall to at the feast with redoubled vigor. But consider, on the other hand, the great army of original geniuses to whom the very thought of critic is an offense. Mr. Roosevelt has lauded one of Badger's Boston bards; he has thereby given a grievance to the thousands unnamed. And if he praises now, he or his successor

may at another time take to the invidious trade of picking flaws. 'No,' we can hear the hosts of genius cry out, 'let us have no caterpillars in the White House!' And, besides the self-interested makers and despoilers of literature, there are a few lovers of fair play who honestly regret to see a person in high authority turn from his course to puff a book mediocre in character and little distinguished from scores of similar volumes put out by a busy press."

He comes to the conclusion that this union of political and literary authority in a single man is a dangerous business:

"There is, for example, the living Admirable Crichton of the Teutons, whose imperial will would set the genius of Germany to writing plays and painting pictures to celebrate the deeds of the Hohenzollerns. In England, the last century had its Gladstone, whose influence with the masses was far more effective in guiding the whims of popularity than any hereditary throne. A word from him, and 'Robert Elsmere' sold by its tens of thousands. It was he who made Amiel almost an English classic, and the sickly vapors of Marie Bashkirtseff were accepted as genius at his say-so. Mr. Roosevelt's position is not unlike Gladstone's in this respect; he shows the same contrast between his practical and literary taste. From preaching the strenuous life in politics he finds it easy to pause long enough to boom the 'Simple Life' of another preacher, with the result that the latter's book is hawked about city streets like a yellow journal. Hence it is not surprising to find him extolling a volume of verse in which he finds 'a certain sad mysticism.'"

THE VEERING WEATHERCOCK OF POPULAR ROMANCE.

IF the romance, as a form of literature, is not dying out it is at least very sick, says Henry Davray in *La Revue* (Paris). He takes as his text the dictum of Jules Verne, who prophesied, shortly before his death, the approaching extinction of the modern novel. In criticizing this view the present writer says that a distinction must be made between the romance of manners and the romance of imagination. The romance of imagination can never die; the romance of manners is, however, both in France and England, finally approaching dissolution, he thinks. He explains his statement in the case of France as follows:

"For the last fifty years the romance of manners in France has been realistic; an attempt has been made in the novel to depict all human passions with the greatest possible truthfulness. To depict facts with fidelity is a noble purpose, and the romance of manners had the right to touch upon all realities as it did. Unfortunately in aiming after verisimilitude, it forgot the important fact, that realism, however exact it may be, is not always artistic. After affording examples of some masterpieces, the realistic romance, in order to maintain its ascendancy, has been compelled to fall back on pornography. Since then, that it might excite the worn-out appetite of the public, it has confined itself to the treatment of purely sexual topics—with all the revolting aberrations possible. Everything else—mutual sympathy between man and woman, intellectual tastes in common, affection, tenderness, the fervor of love, have been relegated to the class of things obsolete. . . . If Jules Verne had confined himself to announcing the passing of this kind of romance, he would perhaps have been correct."

He next proceeds to show that, according to Teodor de Wysewa, "Abroad as well as in France, the romance is in a very sickly state." M. Davray particularizes as follows:

"If we watch what is going on in England, where the romance of manners is produced as largely as in France, we perceive that with our cousins, as with us, this particular brand of literature is sickening and withering, altho the symptoms of the malady are different from those which are seen in France."

After premising that the romance of manners originated in England, and is for the English what conversation is for the French and music for the Germans, he continues:

"The Englishman is molded by religion, politics, and business; his insular position, and the exigencies of fierce commercial and industrial competition have developed in him a character positive and cautious. . . . The natural man is entirely hidden under the

icy mantle of the social individual. But this stiff attitude, this rigid dignity, this contemptuous solemnity which despises the tender promptings and self-surrender of the heart, this strict and pitiless integrity, this unbending and undeviating morality . . . is only a mask which conceals passionate sensibility, goodness, and boundless self sacrifice."

Hence the English novelist looks on life from the outside without going into its depths; it is a *Punch and Judy* show to Dickens and Thackeray, in contradistinction to Balzac, who wrote of love, for instance, as the prime motive of life. "When two human beings give themselves to each other, laws, conventions, obstacles—everything else but love is lost sight of" in the French romance.

Some English romance writers have actually written satires, he proceeds to say; they attack abuses of legislation, like Charles Reade; and deal half cynically with social problems like George Eliot. Mrs. Humphry Ward has dealt with religious controversy and more recently with the *new woman*. Mr. Henry James is a psychological novelist, and in this department has eclipsed Paul Bourget. But the romance is decadent generally. The novelist has become a "writer of fiction," "an industrial destitute of glory but covered with gold," like "Hall Caine and the presumptuous Marie Corelli."

He continues with an account of the romance of imagination in England as follows:

"The modern romance has seen its day. . . . Abroad, as in France, its sickness comes from the same cause. This cause may be simply stated. In all Europe the novel writers have lost the art of telling a story."

The romance of imagination, he asserts, still survives and shall survive:

"All works that differ, however slightly, from the ordinary romance of manners are sure to achieve success. Witness the works of Rudyard Kipling and H. G. Wells. Both of these are wonderful story-tellers. Especially has the first, with his 'Jungle Tales' and certain of his novels, entered a domain as yet unexplored in which he has shown unexpected originality. The second, a marvelous visionary of inexhaustible imagination, is led by his fancy into every corner of the universe, from the dawn to the twilight of time, without losing sight, however, of the actual present world."

As man is "fundamentally a lying animal," Kipling and Wells love to relate things non-existent, fabulous, chimerical, and improbable, and have an aversion for all that is true, or resembles the truth, he continues. But he forbears to predict what form the new romance is to take, or to guess what fresh avatar awaits it.—*Translation made for THE LITERARY DIGEST.*

WHERE CRITICS DISAGREE.

CURRENT criticism, as it finds expression in the magazines, affords two diametrically opposed estimates of the quality of contemporary fiction. According to Mr. Herbert W. Horwill, a writer in *The Forum* (New York, July-September), altho fiction claims so disproportionate a share of the total output of printed matter and by its rewards in money and fame can make it worth while for the ablest writers to enter this field, "it may be asserted, with good reason; that there is no other kind of literary work, at least in prose, in which the level of performance is so low." In other fields, says Mr. Horwill, the work of modern writers will bear comparison with that of their predecessors of fifty years ago. He admits, for instance, that "there has been no falling off in the quality of the best biographies, letters, essays, and scientific and philosophical treatises." But he asserts that "to set the most highly praised modern fiction by the side of Thackeray, Dickens, or George Eliot would make even the most pronounced optimist on contemporary affairs hesitate." While to Mr. Horwill such a comparison seems almost ludicrous, Mr. Henry Mills Alden, editor of *Harper's Magazine*, takes an altogether different view of the situation. The well-meaning but short-sighted lover of litera-

ture, says Mr. Alden, strengthens the cause of the Philistines by his irrelevant talk about Dickens or other great writers of the past. "Why look for types and styles that have disappeared? Our fiction is different, but not necessarily inferior." This view, it appears, is held also by Prof. Brander Matthews, who states, in *The North American Review*, that "the art of fiction is a finer art to-day than it was yesterday."

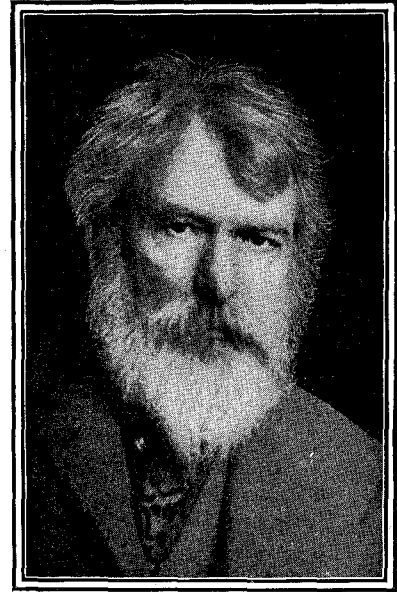
But in case the test of comparison with the great novelists of an earlier generation is too severe, says Mr. Horwill, let us apply another:

"Let any one, without bias, make a list of the books of the last three months or six months or twelve months, and strike out those which are likely to be still alive twenty-five years hence. He will find a remarkably small proportion of novels in the list of survivors. According to all the standards—artistic construction, imagination, knowledge of life, breadth of sympathies, and skill and propriety in the use of the English language—the best novels of our day are inferior in literary rank even to the best published sermons, altho homiletical literature is conventionally supposed to be weaker and more insipid than any other."

Returning to Mr. Alden, with his more optimistic outlook, we read (in the "Editor's Study," *Harper's Magazine*) in part as follows:

"Why is it that the vast multitude of readers are captivated by literature which has the ear-marks of a greatness that is past, without its essential excellence? We concede the majority; and it has at all times been true that the multitude is reactionary, not through a judicious appreciation of past virtues so much as by a vain admiration of what in old masters must, by the advanced standard of the present, be judged defective. Even the 'saving remnant' is not wholly emancipated from the misleading allurements of the old pageantry, and, from the just regard and cherishment of real worth in former festivals, easily passes to an undue if not fond tolerance of their empty decorations and hollow masquerades.

"The saddest and most discouraging feature of current literature is not the lack of fine examples, but the pessimistic critic's failure to give them recognition. Only the striking example compels his praise, while those many which quietly give satisfaction of the highest order escape his notice. Thus unwittingly he strengthens the cause of the Philistines, flatteringly conceding to them the entire field, which, to the contrary, is really held by a constantly emerging host whose banner and watchword have eluded his discernment because he is vainly looking for types that have disappeared—for a Poe or a Dickens or a Hawthorne. He ignores in like manner the deeper culture of imaginative sensibility which has made a new audience for a new order of genius; else how can he assert—as Mr. Charles Leonard Moore does—that fifty years ago 'there was twenty times as much sympathy for and appreciation of things of the mind' as there is to-day. By this particular critic, the assertion is meant for America, and while we might concede the literary inferiority of this country relatively, at least to France and England, yet it is in this very half-century that nearly all of our literature that is worthy of the name has been produced. Hawthorne is the one really great prose author of the



HENRY MILLS ALDEN.

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earlier period whose originality of genius seems to defy comparison. That our fiction is not like that of Poe or Brockden Brown or Cooper is surely not to its discredit. For ourselves, we prefer Mrs. Deland's, Mrs. Wilkins-Freeman's, Mrs. Wharton's, or that of any one of half a dozen contemporary American women we might mention, to say nothing of James, Howells, and Mark Twain."

The best of our literature, says Mr. Alden, is "sincere in the positive sense in its disclosures of living truth, without gloss or affectation," and this characteristic "has never so distinctly marked the literature of any former period." It is this, he continues, "which gives Howells a place in our esthetic regard which Dickens could not fill, howmuchsoever the latter may still excite our admiration by his masterful drama and wonderful humor."

A NOTABLE TRIBUTE TO BALZAC.

THE lecture, or, as it has been more accurately characterized, "the orally delivered essay" on "The Lesson of Balzac" which Mr. Henry James has read from time to time during the year, semipublicly, in this country, now makes its first complete appearance in print in *The Atlantic Monthly* (August). This lecture, says Miss Olivia Howard Dunbar, a writer in *The Critic*, "has served as an excuse whereby the most distinguished novelist America may be said, in a limited sense, to have 'produced,' may be stared at without rudeness." The fact, she goes on to say, demands neither concealment nor apology, since "it is the profitable gratification of an entirely legitimate curiosity, this hearing the voice and seeing the face of a man of genius." What Mr. James really talks about in this essay is the general subject of the novelist's art, an art of which he proclaims Balzac the greatest master. "Literature," he writes, "is an objective, a projected result; it is life that is the unconscious, the agitated, the struggling, floundering cause." After brilliant characterizations of George Sand, Jane Austen, and the Brontës, Mr. James proceeds:

"These are but glimmering lanterns, however, you will say, to hang in the great, dusky and deserted avenue that leads up to the seated statue of Balzac; and you are so far right, I am bound to admit, as that I place them there, no doubt, in a great measure, just to render the darkness visible. We do, collectively, with all our dimness of view, arrive at rough discriminations, and by one of the roughest of these the author of the 'Comédie Humaine' has in a manner profited; we have for many a year taken his greatness for granted; but in the graceless and nerveless fashion of those who edge away from a classic or a bore. 'Oh, yes, he is as great as you like—so let us not talk of him!' . . . I see no better proof that the great interesting art of which Balzac remains the greatest master is practically, round about us, a bankrupt and a discredited art (discredited, of course, I mean, for any directed and noticed attention), than this very fact that we are so ready to beg off from knowing anything about him. Perfunctory rites, even, at present, are seldom rendered; and amid the flood of verbiage for which the thousand new novels of the season find themselves a pretext in the newspapers, the name of the man who is really the father of us all, as we stand, is scarcely more mentioned than if he were not of the family."

The following passages are remarkable examples of suggestive and imaginative criticism:

"The lyrical element is not great, is in fact not present at all, in Balzac, in Scott (the Scott of the voluminous prose), nor in Thackeray, nor in Dickens—which is precisely why they are so essentially novelists, so almost exclusively lovers of the image of life. It is great, or it is at all events largely present, in such a writer as George Sand—which is doubtless why we take her for a novelist in a much looser sense than the others we have named. It is considerable in that bright particular genius of our own day, George Meredith, who so strikes us as hitching winged horses to the chariot of his prose—steeds who prance and dance and caracole, who strain the traces, attempt to quit the ground, and yearn for the upper air. Balzac, with huge feet fairly plowing the sand of our desert, is, on the other hand, the very type and model of the projector and creator; so that when I think, either with envy or with terror, of the nature and the effort of the novelist, I think of some-

thing that reaches its highest expression in him. That is why those of us who, as fellow craftsmen, have once caught a glimpse of this value in him, can never quite rest from hanging about him; that is why he seems to have all that the others have to tell us, with more, besides, that is all his own. He lived and breathed in his medium, and the fact that he was able to achieve in it, as man and as artist, so crowded a career, remains for us one of the most puzzling problems—I scarce know whether to say of literature or of life. He is himself a figure more extraordinary than any he drew, and the fascination may still be endless of all the questions he put to us and of the answers for which we feel ourselves helpless.

"He died, as we sufficiently remember, at fifty—worn out with work and thought and passion; the passion, I mean, that he had put into his mighty plan and that had ridden him like an infliction of the gods. He began, a friendless and penniless young provincial, to write early, and to write very badly, and it was not till well toward his thirtieth year, with the conception of the 'Comédie Humaine,' as we all again remember, that he found his right ground, found his feet and his voice. This huge distributed, divided, and subdivided picture of the life of France in his time, a picture bristling with imagination and information, with fancies and facts and figures, a world of special and general insight, a rank tropical forest of detail and specification, but with the strong breath of genius forever circulating through it and shaking the treetops to a mighty murmur, got itself hung before us in the space of twenty short years. The achievement remains one of the most inscrutable, one of the unfathomable, final facts in the history of art, and if, as I have said, the author himself has his own surpassing objectivity, it is just because of this challenge his figure constitutes for any other painter of life, inflamed with ingenuity, who should feel the temptation to represent or explain him."

"Out of what mines, by what innumerable tortuous channels, in what endless winding procession of laden chariots and tugging teams and marching elephants," asks Mr. James, "did the immense consignments required for his work reach him?" The lessons of Balzac, he goes on to say, are extremely various. Having to choose among them, he selects "the three or four that more or less include the others." To quote in part:

"In reading him over, in opening him almost anywhere to-day, what immediately strikes us is the part assigned by him, in any picture, to the conditions of the creatures with whom he is concerned. Contrasted with him other prose painters of life scarce seem to see the conditions at all. He clearly held pretended portrayals as nothing, as less than nothing, as a most vain thing, unless it should be, in spirit and intention, the art of complete representation. . . .

"There is no such thing in the world as an adventure pure and simple; there is only mine and yours, and his and hers—it being the greatest adventure of all, I verily think, just to be you or I, just to be he or she. To Balzac's imagination that was indeed in itself an immense adventure—and nothing appealed to him more than to show how we all are, and how we are placed and built-in for being so. What befalls us is but another name for the way our circumstances press upon us—so that an account of what befalls us is an account of our circumstances.

"Add to this, then, that the fusion of all the elements of the picture, under his hand, is complete—of what people are with what they do, of what they do with what they are, of the action with the agents, of the medium with the action, of all the parts of the drama with each other. Such a production as 'Le Père Goriot,' for example, or as 'Eugénie Grandet,' or as 'Le Curé de Village,' has, in respect to this fusion, a kind of inscrutable perfection. . . .

"Many of us may stray, but he always remains—he is fixed by virtue of his weight. . . . So far as we do move, we move round him; every road comes back to him; he sits there, in spite of us, so massively, for orientation. 'Heavy' therefore if we like, but heavy because weighted with his fortune; the extraordinary fortune that has survived all the extravagance of his career, his twenty years of royal intellectual spending, and that has done so by reason of the rare value of the original property—the high, prime genius so tied-up from him that that was safe. And 'that,' through all that has come and gone, has steadily, has enormously appreciated. Let us then also, if we see him, in the sacred grove, as our towering idol, see him as gilded thick, with so much gold—plated and burnished and bright, in the manner of towering idols."

SCIENCE AND INVENTION.

OIL FUEL AS THE SALVATION OF SOUTHERN CALIFORNIA.

THERE seems little connection, at first sight, between the use of oil as fuel and the successful raising of fruit; yet in Southern California, we are told, the one has brought about the other, the success of the fruit crop being dependent on cheap irrigation from wells, which is furnished by pumps driven by the combustion of fuel-oil. The first thing that strikes one who is looking for significant industrial facts in the country west of Denver, writes an editorial correspondent of *The American Machinist* (New York, July 27), is the use of this new fuel. He goes on to say:

"Fuel-oil has been nothing less than the salvation of Southern California, even the great fruit-growing industry depending almost absolutely upon it, for the water with which the fruit lands of this section of the State are irrigated is almost wholly pumped from the ground by gasoline engines. In the north, through the San Joaquin Valley, this is true to a much less extent. Much of the water is there obtained by diversion of the streams which result from the melting snows of the Sierras, and much of it is also obtained from the ground by the use of pumps driven by electricity—current for driving these pumps being obtained, in large measure, from those long-distance transmission plants, of which many descriptions have appeared in the electrical papers. Still, even in this section, the gasoline engine is largely used."

"In the southern portion of the State, irrigation began by the use of the streams, the use of the water constantly increasing, until an unusually dry year came, and when this was repeated a number of times in succession, things began to look very much like blue ruin for the entire section. Then it was that some one with a little knowledge of geology reasoned that the lower strata ought to be water-bearing, and he sank a well to prove his theory. The water was found, and a gasoline engine and centrifugal pump did the rest. Later on, the price of gasoline, under the influence of the demand for automobiles, began to soar, and things were again looking serious when a slight modification of the gasoline engine, by which it was adapted to the use of distillate, again saved the day. This term, distillate, was a new one to me when I first heard it in Los Angeles, and it may be new to many of the readers of these columns. It signifies a product obtained by the distillation of certain grades of California petroleum which lies between gasoline and kerosene. These petroleums contain but little gasoline or kerosene, but they do contain a fair percentage of distillate, which, fortunately for Southern California farmers, is not well adapted to the exacting demands of the automobile. It must, consequently, find its chief market in irrigation plants, and thus far its price has remained at a figure—about five cents a gallon—which makes it a very cheap source of power, and through it and the centrifugal pump which it drives, the reclamation of Southern California is due, for it must be remembered that the land which is now almost tropical in its luxuriance of verdure was formerly essentially a desert, and but for these agencies it would be a desert still."

In this part of the State, the writer goes on to say, rights over water pumped from the ground are limited by law. A farmer may pump from his own land such water as he needs, but he may neither sell nor waste it. The object is to prevent the formation of water companies, which, by draining the water from a section, could practically monopolize it. This law has been extremely beneficial. To quote further:

"The usual irrigation well of this section is 12 inches in diameter, and is sunk to a depth of from 200 to 400 feet. When the water-bearing stratum is reached, the water rises, however, to within about 40 feet of the surface, at about which point the pump is placed, the well being enlarged to about 7 feet square down to this depth."

"The demand for pumps and engines for irrigation purposes has led to a large development in the manufacture of these machines in California. It is claimed, indeed, that California is the birthplace

of both the gasoline engine and of the modern high-efficiency centrifugal pump."

A peculiarity of these Pacific-Coast oil engines is the introduction of water with the charge. Regarding the action of this water, the writer confesses ignorance, and probably it is not yet thoroughly understood, but its effect is to give a slower burning mixture and to permit a higher compression. The author resumes:

"The use of crude oil in these engines is by a device called a generator, which is entirely distinct from the vaporizer used with gasoline engines. The generator consists, generally, of a small enclosed wheel revolving on a horizontal shaft. The wheel carries upon its circumference a series of pockets into which the oil is fed, drop by drop. The wheel is heated by the exhaust gases and the gas distilled from it is used in the engine in the ordinary way, except that after passing the generator it is further heated by the exhaust. Meanwhile, as the wheel revolves, the residuum from the oil is dropped from the pockets and is periodically removed. The engine is started with gasoline or distillate."

"Particulars regarding the use of water in the charge and of the generator are very carefully guarded. . . . The makers of these engines on the Pacific Coast consider that they are, and always have been, in advance of Eastern makers, with whom, however, they are in competition, and they decline as yet to publish the details of their practise."

THE AMERICAN BREED.

THAT there is an "American Breed" possessing distinct and definable characteristics, and that these are generally of high sociological value, is the opinion of Prof. Edward A. Ross, of the University of Nebraska, who includes a chapter on "The Value Rank of the American People" in his recent work on "The Foundations of Sociology." The formation of the American type, Professor Ross thinks, has been due, not to climate nor to interbreeding, but to true selection—only men and women of particularly hardy and independent character venturing to cross the ocean before the days of assisted immigration. This energy of our ancestors has been transmitted to their descendants and is now their most salient characteristic. Says the author:

"The energy and spirit of the original European element have been intensified by the innumerable internal migrations that have carried the white race entirely across the continent. It is the more ambitious and spirited that have 'gone West,' and since the younger and more flourishing communities have had the higher rate of natural increase, a large part of the American element in our population are descended from men who had the mettle and pluck to become pioneers."

"We see it [energy of will] in the saurian ferocity of business competition, in the whirl of activity that leaves neurasthenia, heart failure, and Bright's disease in its wake, in the reluctance to 'retire' betimes, in the killing pace of our working men, in the swift conquest of the wilderness, in our faith in efficiency as the only goal of education. No people pardons more to the successful man or holds the persistently poor in such pitying contempt as weaklings that can not get into the game."

"In sport or in battle no one will stand more punishment than he. Body, appetites, inclinations—all are gripped in the iron vise of his will. Unsparing of himself, he is reckless in sacrificing others. His impulses are kindly, but wo to those whose rights or lives block his way!"

Anthropologically, Professor Ross believes that we have reached our zenith, or perhaps have passed it, for he fears that the killing-off of "the granite men who fell at Gettysburg and Cold Harbor," and the influx of foreigners subsequent to the Civil War, have not improved the breed. Still, the writer is by no means anti-foreign. Says *The Inter Ocean* (Chicago, July 21), in an editorial notice of his book:

"Regarding the flood of immigration, Professor Ross holds that

dilution need not spell decline. The psychology of the superior third of a people creates the spirit which ultimately comes to dominate the rest. This is why the American spirit is still clear, strong, and triumphant.

"But Professor Ross does see a grave danger to the American element in our population in the fact that nowadays the hegira of the ambitious is all to the man-stifled town instead of to the spacious, prolific frontier. The great, glittering cities attract the brightest youth from the farm and tempt them to strain for the prizes of success. . . .

"Professor Ross closes his work without a further reference to the return to the soil that is so marked a tendency of our national life to-day. The successful ones are beginning to hearken to the gospel of the simple life. And therein lies the hope of salvation for the American breed."

THE MAKING OF A NATURAL BRIDGE.

THE usual explanation of a "natural bridge" is that it is the remainder of a cavern roof, most of which has caved in. In a paper contributed to *The American Journal of Science* (New Haven, Conn., August), H. F. Cleland gives his reasons for thinking that this mode of formation is exceptional and that different bridges have been formed in various ways, chiefly by the undermining action of a stream that has found its way through a deep fissure in the rock. The writer was led to this conclusion by studying the natural bridge spanning Hudson Brook at North Adams, Mass., which is shown in the accompanying picture. This bridge is forty-four feet high and eight feet thick, and is of a coarse marble of the Stockbridge formation. Says Mr. Cleland:

"The explanation of the formation of the North Adams Natural Bridge, as given by Hitchcock and accepted by Hovey, is that it is the section of the roof of a cavern, the ends of which have fallen



Courtesy of "The American Journal of Science."

NORTH ADAMS NATURAL BRIDGE, FROM THE SOUTH.

in. In illustration of this point, Hovey states that, 'the combination of cave, chasm, and natural bridge, on Hudson Brook, Mass., is even a better example (than that of the Natural Bridge in Virginia) of the same thing,' i.e., 'that what are now open cañons were once caves, the arch being merely a remnant of an ancient cave roof.'

"On examining the course of the stream and the rock in the vicinity of the North Adams Natural Bridge one is struck with

the width of the joints, and the fact that the stream has, for a portion of its course, followed the joint planes. In the upper part of the accompanying sketch the relation of the stream to the joint planes is indicated by the dotted lines A—A. The channel through which the stream flowed previous to the formation of the bridge is also well marked a few feet to the west at B. A pot-hole, situated near the edge of the gorge at B, is further evidence of the former position of the brook.

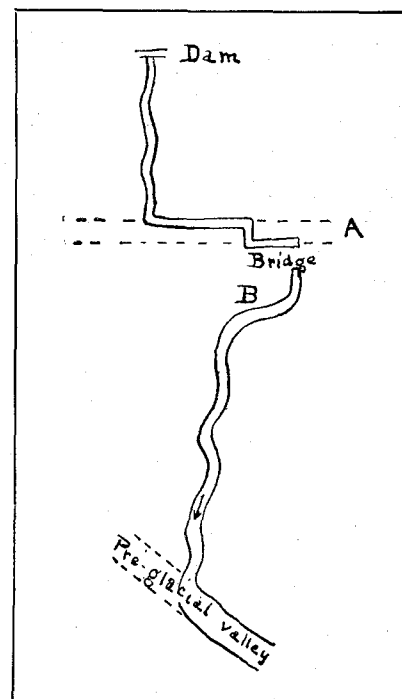
"The bridge was probably formed as follows: When the stream flowed into the gorge through the ancient channel, it plunged over a fall into the pre-glacial valley. Some of the water in the joint plane nearest the present bridge seeped through an approximately horizontal crack a short distance under the present arch of the bridge. The solvent power of the water containing carbon dioxide gradually increased the size of the crack until it was still further enlarged by the erosion of the stream. The stream was finally entirely diverted from its former channel at B to its present course.

The gorge from the dam to the pre-glacial valley is a succession of broken pot-holes, varying in size up to six or eight feet in diameter, showing that after the tunnel was made the gorge was largely excavated in this way. The pre-glacial valley in which the Hudson Brook flows below the gorge is broad but to some extent choked with glacial drift."

The origin of the famous Natural Bridge of Lexington, Va., as explained by Walcott, was similar, but on a larger scale, Mr. Cleland tells us. In this case the underground passage must have been longer than at present, but whether 100 feet or several hundred can not be said. The recently discovered Utah bridges, described some time ago in these columns, were formed in like manner, Mr. Cleland thinks, except that as the rock was sandstone the process could not have been entirely one of solution, except so far as the cementing agent of the stone was concerned. The loose remaining sand was probably simply washed down stream. In the case of these bridges, which are hundreds of feet high and correspondingly wide, any explanation requiring a tunnel of great extent would seem to be untenable. Finally, the writer describes a small but interesting bridge in the Yellowstone Park, cut in rhyolite, where the peculiar platy structure of this variety of lava has aided in the excavation. He goes on to say:

"The formation of lava bridges is usually explained as follows: The surface of a lava flow cools and hardens while the interior is still in a molten condition. As a result of this condition, if the molten rock beneath continues to flow, a tunnel will result. Such tunnels are of common occurrence on Mount Vesuvius, the volcanoes of the Western States, and in other volcanic regions. From such a tunnel a bridge might be formed by the caving in of the greater part of the roof. . . . The structure of the lava of which the Yellowstone Natural Bridge is formed shows that such an explanation is untenable in this case at least, the rock being composed of approximately vertical plates of lava of different degrees of compactness. . . .

"In each of the cases cited the top of the bridge was formerly a portion of the bed of the stream. If natural bridges were formed



Courtesy of "The American Journal of Science."

SKETCH MAP OF HUDSON BROOK, MASS.

Showing the position of the natural bridge, the joint planes A-A, and the pre-glacial valley.

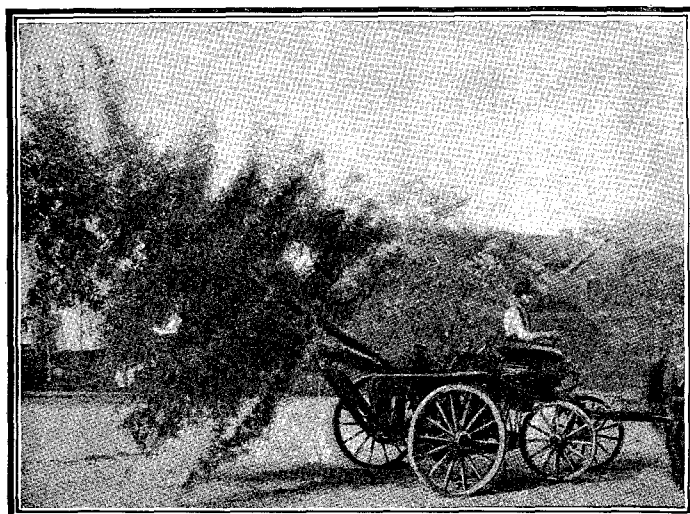
as commonly supposed, it would be unusual to find that a surface stream had once been superimposed upon the cavern for its entire length. There is, for example, seldom any relation between the surface topography of a country and the underground passages of extensive caves.

"Occasionally a small natural bridge occurs near the opening of a cavern or where a spring flows from beneath a cliff. Such a bridge is the sandstone arch spanning a spring which emerges from beneath the sandstone capping of Lookout Mountain near Chattanooga, Tenn. The bridge is formed by the widening of a transverse joint, first by weathering alone and later by the combined action of weathering and erosion, thus separating the bridge from the cliff. The breadth of the span was increased largely by weathering.

"The conclusion to which one is led by this study of natural bridges from different parts of the United States and composed of various kinds of rocks—marble, limestone, sandstone, and lava—is that, altho bridges may be formed, and undoubtedly have occasionally been formed, by the partial falling in of the roof of a long underground tunnel, the usual mode of formation is that described above. It should, however, be said that examples exist concerning which it is difficult to say which mode of formation was the more prominent."

THE TRANSPLANTING OF LARGE TREES.

IT is no new thing to transplant trees of considerable size, for this has been done in all parts of the world and for hundreds of years. We are told in an article contributed to *The American Inventor* (New York, August), that in 1636 the governor of Brazil



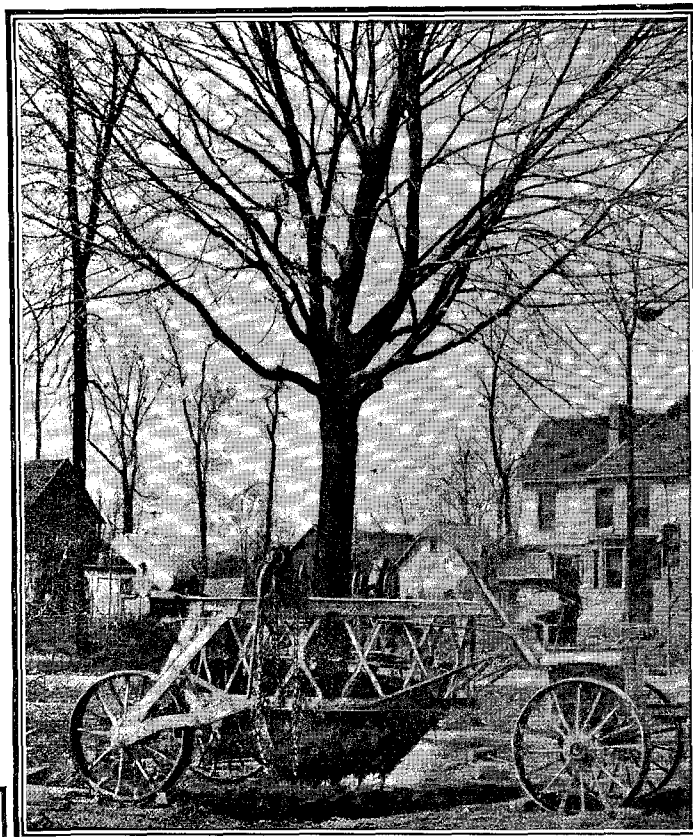
Courtesy of "The American Inventor."

THE TRANSPLANTER LOADED WITH A LARGE OAK.
Ready to be planted into foreign soil.

transplanted one hundred coco-trees more than sixty feet tall, and over seventy years old, transporting them many miles on wagons, and by raft across two rivers. The trees bore fruit during the first year after being transplanted. In England, in 1880, two noted trees, a yew and a cedar of Lebanon, each 1,100 years old, and weighing about sixty tons, were successfully transplanted. Remarkable work in large tree transplanting has been done in Paris. The foreign method, Mr. Clegg says, has always been to dig a trench about the tree, then by undermining the earth and roots to place heavy timbers under them; the trees are then jacked up and put upon wagons or rollers to be hauled at great expense to their destination. In this country most early attempts in this line were failures. A transplanter was patented in 1887, but, according to Mr. Clegg, it has lacked success owing to the fact that it lifts or pulls the tree by its trunk, injuring the bark and generally resulting in its death. He goes on to say:

"Years of experience showed that the failures in large tree transplanting result mostly from injuries received by the bark on the trunk of the tree; either by severe bending of the trunk or the breaking of the bark where the tree comes in contact with the fulcrum over which the tree is forced from the ground.

"The bark is the most tender as well as the most vital part of



Courtesy of "The American Inventor."

LIFTING A 10-INCH TREE BODILY FROM THE GROUND.
Ready to be transported to a new location.

the tree, a fact well known to the rabbit as well as to the farmer. Just as well might a rope be tied around the neck of a man to pull him from the pit as to use any device that will injure the fiber or bark of the tree.

"The florist, the most successful transplanter, prepares his plant by confining the roots and earth in a pot that may be moved undisturbed at any time in the year, therefore seldom loses a plant. If the florist's method is successful with the plant should it not be equally so when applied to trees?"

The methods that have been so successful abroad are embodied, the author says, in a newly invented machine devised by John A.



Courtesy of "The American Inventor."

AT WORK ON A LARGE TREE WITH THE TRANSPLANTER, SHOWING METHOD OF UPROOTING.

Wilkens of Indiana, which avoids handling the trees by their trunks. This transplanter and its operation are thus described by Mr. Clegg:

"The machine is composed, first, of a steel platform from four and one-half to six feet in diameter, fitted around the tree and securely bolted. It is equipped with properly arranged steel guides through which steel concave shovels are driven down around the platform, by use of a maul, the large machine having sixteen and the medium twelve of these shovels. They are sharp and have corrugated edges, so that when driven down they cut off all roots which project beyond the circle desired to be taken up. When these shovels are all in place they are secured to the platform by means of a steel ring and locks. The roots of the tree and the earth in which they grow are thus confined in a steel basket. The transporter, which plays an important part in the successful moving of trees, is also ingeniously constructed of steel, and is circular in form, having an opening in the rear. After the machine is placed about the tree, the opening is securely closed, and by means of properly arranged hoists, two men can lift the basket with the tree and earth to the required height; then the tree is, by the same power, laid back upon a cushion and is ready for transportation.

"No strain of any kind is put upon the tree. The bark and fiber are not injured. A tree of the larger size can be moved without placing the hand upon the tree.

"When the tree has been transported to the desired place, for transplanting, it is placed over the hole where it is to be planted in such manner as to plant it exactly as it grew as to the points of the compass. The excavation may be twelve inches greater in diameter than the basket containing the tree, and should be deeper than where it grew. The tree is then placed in an upright position by means of the hoist, and the basket is lowered into the ground. While still being held in proper position rich soil is placed about the basket and properly tamped, thus holding the basket firmly about the roots and earth, after which the shovels are removed one at a time, care being taken to see that even the small spaces left by the removal of the shovels are properly closed by means of a spade.

"One of the important features of this method of transplanting is the thorough wetting of the roots and earth about the tree before taking up. This should be done at least one day before removal. By this means the roots and earth are in the best possible condition for transplanting. Trees treated by the above method can be successfully transplanted during any month of the year, the spring and fall being preferred. Leaves upon the trees thus treated do not wilt, as the method does not admit of cutting the tops so as to destroy the beauty of the natural shape of the tree."

A TIDE IN A BOWL.

THE proverbial "tempest in a teapot" has not yet passed from the realm of literature to that of meteorology; but something almost as unexpected has recently been noted in the Paris Observatory, namely, measurable tidal movements in a laboratory vessel of mercury. The phenomenon is thus described in an editorial note in *Cosmos* (Paris, June 24):

"In the experiments of extreme precision carried on at the Paris Observatory for the determination of the vertical, M. Jean Mascart has found that a mercury surface, especially in a thin layer like that of the bath of Perigaut, is not plane, but undulated; it presents the appearance of a sheet of water disturbed by throwing in a stone, or of the box of an aneroid barometer with concentric folds.

"The eminent astronomer also reported to the [Paris] Astronomical Society, at its meeting of May 3, another unexpected variation from the vertical, which increases the difficulty of precise measurement. After proving the existence of slight errors amounting to tenths or hundredths of a second of arc, he showed that the surface of the bath had a movement that swung it periodically out of the horizontal.

"The measurements were repeated with the six microscopes of the instrument, the observations were continued for a month, and it clearly appeared that the effect, tho almost imperceptible, since it is measured in hundredths of a second of arc, is superior to the precision of the readings and hence can not be due to errors in the instruments.

"Consequently M. Mascart does not hesitate to attribute this

latter phenomenon to luni-solar action; to a real tide similar to the tides of the ocean, whose action becomes sensible when we have to do with observations as delicate as this; its period also coincides with that of the oceanic tides.

"Hitherto the luni-solar action, manifested in oceanic movements, has also been put in evidence by the atmospheric tides; at Brest the effect of these on the barometer has been found to be as much as a millimeter; in the tropics it is hidden by the daily tide due to the temperature. Teachers and lecturers now have at their disposal an interesting laboratory experiment for repetition—the tide in a glass cup. Unfortunately it will probably be hard for an entire audience to see it at the same time."—*Translation made for THE LITERARY DIGEST.*

TIME-TRANSMISSION BY TELEPHONE.

A METHOD of utilizing the telephone-system of Paris and vicinity to transmit time signals and so regulate clocks and watches is being worked out by the observatory of the Bureau of Longitudes in that city. The plan operates successfully, as reported by Mr. E. Guyon in an account abstracted from the *Comptes Rendus* of the Paris Academy of Sciences and printed in *Cosmos* (Paris, June 24). Says the writer:

"Evidently time may be transmitted either by sending a signal at an instant agreed upon or by announcing verbally the ticking of a clock. But such processes are not susceptible of great precision, and what we want is a means of transmission that may give at the receiving-station the same results as if the clock were actually present.

"This desideratum has been realized by the direct transmission of the sound of the pendulum, by means of a special microphone contained in the case of the instrument, without using any electric contact that might interfere with the movement. The sender indicates with his voice the first two or three beats and the receiver continues to count by ear.

"This process, which has been tried, first in the Paris telephone system and then outside, has given excellent results. The time has been transmitted with complete success. . . . On May 25 the destroyer *Escopette*, then at Brest, was able to regulate her chronometers by the clock of the Montsouris Observatory; and later the director of the Naval Observatory at Lorient, Lieut. E. Perret, was able to compare his time with ours. Mr. Perret, who is a very skilful observer, was thus able to show that, taking into account the difference in longitude, the two clocks agreed within 0.15 second.

"This mode of time-transmission would seem likely to render great service to horology and to scientific institutions that need to know the time with precision, not only in Paris, but also in all localities connected with it by telephone. Ports of war and commerce may be able to do without astronomical observatories of their own for regulating the chronometers of departing vessels; it will be sufficient to have a clock and regulate it by telephone.

"The system may be used for the determination of longitude; owing to the direct transmission of the beats, the observers at the two stations may note the times of their observations on a single clock.

"The observatory of the Bureau of Longitudes, which now uses four good clocks, has organized a service of daily comparisons analogous to that used on ships at sea to deduce from a group of chronometers the Paris time when necessary to determine the longitude. Thus, at present, at all the stations of the telephone system the mean Paris time may be obtained with all the precision furnished by an observatory with four good clocks regulated astronomically whenever the weather permits, and controlled mutually in the intervals between observations."—*Translation made for THE LITERARY DIGEST.*

"ONE would be rash to deny the possibility of life appearing *de novo* upon this planet, or any other," says *The Medical Record* discussing the recent radium experiments of Burke, in England, "but that it has been created in this instance we see no proof. It is far more likely that the phenomenon was of a similar nature to that previously observed by Mr. Soddy, who detected certain microscopic particles in the glass of a tube in which radium had been contained. Professor Loeb, who was credited recently with creating life because he hastened the process of parthenogenesis in the eggs of the sea-urchin, apparently was nearer to it than Mr. Burke; but he was no nearer to it than any farmer who hastens the germination of his seed by watering and manuring. The discovery of the principle of life in the near future need surprise no one who has kept himself informed of the wonders revealed by a study of radioactivity, but the discovery of the riddle of life will not necessarily give us the power to create it."

THE RELIGIOUS WORLD.

HINDU INFLUENCE ON CHRISTIANITY.

THAT Christianity may be modified by its contact with the Eastern religions would probably be denied most stoutly by those who speak for it, both in Christendom and heathendom; while it might be considered an entirely probable result by those who would argue from the history of other religions. China and Japan have not yet reciprocated our missionary efforts by sending missionaries to America, but India has, with results that are considered serious by some and ridiculous by others. A writer who thinks that this Hindu attack on Christianity is grotesque at present, but may develop serious aspects, brings out (in the *London Quarterly Review* for July) three main points—what the Hindus are trying to do, what they might do, and what they actually are doing. As for what they are trying to do, this writer, Mr. Edgar W. Thompson, says:

“We witness to-day the strange spectacle of Hinduism thrusting forth laborers into the field of the world. Both in America and in Great Britain there are the few who profess themselves the converts of Hindu missionaries, and their creed is the Vedanta. It will be objected that these wandering *Swamis* in the West are no true representatives of India. No commission has been given them by any organized body of Hindu thought; nor can such a commission be given, because no such body exists. These men are no more competent to interpret the doctrine of the schools than they are orthodox in their habit of life. As for their Western followers they are the lovers of novelties, the fickle and unstable in judgment, admirers of all religions save that into which they were born. One of them describes herself as belonging to the category of ‘hearts born too sensitive for their more rudimentary emotional surroundings.’ But while such movements are at present only sporadic and grotesque in many of their manifestations, are they to be dismissed as mere freaks without meaning? May they not be indications of great changes to come, the straws that are blown before the Indian rain-storm? Western civilization has achieved this result in the East, that India has been awaked to find herself in a great world; the desire has been kindled in her to play her part in its affairs and to utter her voice in its councils. The pressure of Christian missions has forced this conclusion upon Hinduism, that if a religion be true at all, it is universally true. A missionary Christianity has evoked a missionary Hinduism. And to those who can discern rightly, this will appear to be great gain.”

The central idea of religion in India, Mr. Thompson reminds us, is the idea of unity—the unity of human and animal life, for example, and the unity of life here and hereafter. And while both these ideas have their brutalizing sides, they also have aspects he thinks, which might well be adopted by the Christian world. The Hindu idea of the continuity of all life “is bound to make an impression on Christian thought,” and “an examination of the literature of the vegetarian movement in England will show how largely it is inspired by Eastern ideals.” Turning to the influence of the Hindu conception of the continuity of life upon our conception of immortality, Mr. Thompson proceeds:

“The Hindu doctrine of the After Things is only another phase of the passion for unity and continuity. As in the organic world we of the West have drawn a hard-and-fast line between man and beast, so we have made a sharp distinction between the life now and the life hereafter. There is a break of gauge, so sudden and so thorough, that the traveling Reason is thrown off the line and disabled from pursuing its investigations further. How is it possible that the life of the ordinary Christian, as we know it here, erring, striving, sorrowful, should pass at death into a sinless existence, where obedience and bliss are alike unfailing? We are all conscious of a lack of continuity at this point. The Roman Catholic finds relief in the doctrine of Purgatory. The Protestant, as a rule, takes the common-sense view that we do not know, and can not know, and that therefore it is no use troubling about these things. But the influence of India is all in the direction of that

view of the future life which declares it to have an intimate connection with the present. There is no arbitrary and capricious hiatus between what we now are and what we shortly shall be.”

So much for the influence India is trying to have, and what it might have, upon our religious thinking. What it actually does have upon those who go there is quite another matter, and one not very reassuring to those who may imagine that Hinduism will modify Christianity. Mr. Thompson says on this point:

“It has to be admitted that a not infrequent result of residence in India and contact with Indian life is a kind of false tolerance or indifference to all religions. The returned Anglo-Indian comes back with his faith in representative government impaired or destroyed. He doubts the very possibility of human progress, and sneers at the efforts which are directed to achieving it. As for religion, he may allow that Christianity is the superior religion of a superior race, tho involved, like all religions, in error and superstition; but Hindus and Mohammedans must be let alone. The types of worship and belief they have evolved are those which are best suited to the climate of their country, to their physical constitution, and to their mental temperament. To proselytize is merely to create confusion—to destroy the virtues of an old order without implanting the excellences of a new. If this habit of mind be the main result of intercourse with India, the chief influence that it has exercised on a professing Christian’s thought, then let one say at once, the conqueror—as has happened before—has succumbed to the conquered. He has lost the great spiritual instinct, for our fidelity to which God has entrusted to our nation a great empire.”

THE NEW RELIGIOUS EMPHASIS.

THEOLOGICALS have frequently called attention to indications that the religious thought of the day is concerning itself more and more with social problems, and less than of old with questions of dogma. Mr. G. S. Streatfeild, writing in *The Contemporary Review* (London), makes some interesting comments upon this tendency. The center of theological thought and of spiritual life, he says, has been shifted from the Atonement to the Incarnation. “We used to be brought into contact with the spiritual world through the third of Genesis; it is now rather by the first of St. John.” It appears to him a result of this change that philanthropic enthusiasm has so largely taken the place of dogmatic zeal.

Mr. Streatfeild doubts if the change represents pure and unalloyed gain to the cause of religion. “When the Atonement gave the prevailing color to theological conceptions,” he writes, “the sinfulness of sin was emphasized in a way which made revivalism a feature and a reality in the work of the Church, which, speaking generally, it is not at the present time.” But, he adds, the Gospel of the Atonement is not what the Gospel of the Incarnation is—namely, “the gospel of humanity.” We read further:

“The indisputable truth we have to face is that much of the best and most earnest thought of the church has been deflected from dogmatic to social questions. And we have, as Christians, to ask what is the real meaning of this, not of course from the world’s but from the Church’s point of view. It means, I believe, that the Church’s standpoint has changed from the Atonement to the Incarnation. It means that the Incarnation is infinitely more to the Church than it formerly was. It does not mean indifference to dogma, much less its denial; and those who see beneath the surface see the truth of the Incarnation vindicated in the Church’s awakened conscience in regard to social problems. The Church insists as firmly as ever upon those truths with which her very existence is bound up, and any apparent lukewarmness in the matter of dogma results from the change of dogmatic center—results, that is, from the fact that we approach life from the standpoint of the Incarnation rather than that of the Atonement. It will be readily understood that I am speaking of the religion of culture. The city missionary and local preacher, who can often appeal with more power than the cultured Christian thinker to an uneducated audience, still move very much in the old groove; but few will dispute

that the *thought* of the Church has moved in the direction I have indicated."

Returning to the idea of the Incarnation as "the gospel of humanity," Mr. Streatfeild writes:

"Grasp the truth of the Incarnation, and the golden rule not only assumes a new meaning, but asserts a new power; class distinctions are appreciated at their real worth; the true spirit of liberty, equality, fraternity is set upon a firm and rational basis. It was as a believer in the Incarnation that a great modern teacher [Phillips Brooks] could say: 'One of the noblest functions of Christianity in the world is to lie behind the class crystallizations of mankind like a solvent into which they shall return and blend with one another—to crystallize, no doubt, again, but always to be reminded that the classes into which they crystallize are lesser facts than the manhood into which they are repeatedly dissolved.'

"Thus, then, the Incarnation takes us at once to the heart of social problems as the Atonement never has done, and presses upon us those social relations and conditions which make or mar the man, and are therefore potent to save or destroy the soul. As long as the Atonement was the central thought of religion, the social duties and obligations of the Church were, to a great extent, overlooked. The reconciliation of the sinner to his Maker was the absorbing thought of the religiously minded; views of future punishment prevailed which tended to make, in the popular mind, little of time, almost everything of eternity; spirit was regarded as independent of matter, and a life of faith almost, if not quite, as easy in circumstances of want and squalor as in those of comfort and competence. Looking back from our own day, we often ask how it was that the Church allowed slavery to exist unchecked, almost unrebuked, for more than two centuries. We wonder how the Church permitted the judges of our land, without remonstrance, to pass sentence of death for almost trivial felonies; and how the prisons and lunatic asylums of a Christian country could have been what they were until comparatively recent years. Similarly, it seems strange to the present and rising generation that, within the memory of those not yet old, the Church, as a whole, took so little interest in the social problems of the day—the housing of the poor, sanitation, the living wage, the poor law, emigration, and other leading questions of the time."

This obtuseness, this lack of sensitiveness on the part of the Church, Mr. Streatfeild claims, was due in great measure to defective views of the Incarnation. Turning to the present relation of labor to capital, he says:

"With the Bible in our hands we can not be satisfied with the present condition of things. Even if we hesitate to condemn the accumulation of vast and irresponsible wealth in private hands, we can not regard as ideal those immense inequalities of fortune which lodge one family in a palace and another in a cellar. Nor, indeed, can we think that the principles of New-Testament Christianity are represented by the land laws and system of land-tenure in Great Britain; while it is obvious that present-day temptations to commercial dishonesty, only too often yielded to, would never have arisen in a social economy strictly regulated by Christian principle. In regard again to more concrete social difficulties, such as sweating, rack-renting, and the encroachments of the liquor traffic, while not hesitating to condemn, the Church shrinks from precipitancy of judgment and action, being persuaded that 'the rarest virtue in the reformer is the gift of broad and patient wisdom.' After all, important and necessary as it is to deal with existing evils, what is still more essential is the recognition and acceptance of a fundamental principle that shall exercise a remedial influence in the future, and gradually introduce an amelioration into the conditions of life. That principle is no other than the sacredness and value of human life, as viewed in the light of the Incarnation, the only principle which, unless history greatly deceives, secures for man his true destiny, as a being not merely cational, but spiritual, free, immortal, a principle enforced through-

out the New Testament and expressed, from apostolic times, in the doctrine and practise of infant baptism. What, therefore, the Church increasingly realizes is that the Incarnation lies at the very root of the ultimate solution of social problems, and that to approach these questions as convinced believers in that truth is to be on the right lines for solution."

To the objection that the humanitarian spirit is found to-day, in a very considerable degree, independent of definite faith in the Incarnation, Mr. Streatfeild answers: "The church has leavened with Christian principle the thought of a world outside itself; as the heathen learned much from the Jew before Christ came, so a world, widely under the domination of agnosticism, owes all the best of its thought and practise to Christ and his Church."

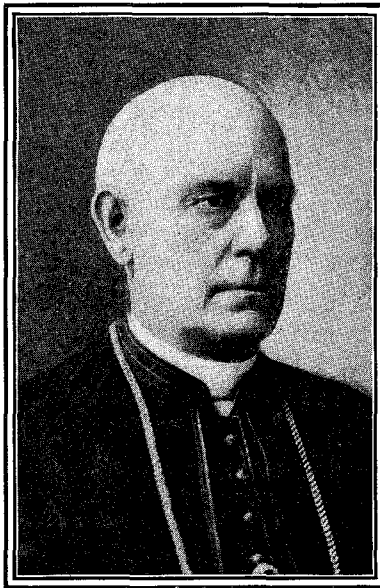
HOW ART MAY AID RELIGION.

IN two recent books of essays, one of them by Mr. G. Lowes Dickinson, a writer of very radical religious views, the other by the Right Rev. J. L. Spalding, the Roman Catholic Bishop of Peoria, the relation of religion to art comes up for discussion. Mr. Dickinson, in "Religion, a Criticism and a Forecast," points out that, instead of having a religious aim, "art is now very largely a not too sincere hobby of the rich, a matter of drawing-room decoration, of fashion, of conversation over tea, or what is really most important, of pecuniary speculation." He is of the opinion that "for the votary who is sensitive both to religion and art, both gain indefinitely by their association with one another," inasmuch as that "without art religion is dumb; and without religion art, if it is not insignificant, lacks at least the highest significance of which it is capable." He points out various ways in which art has been

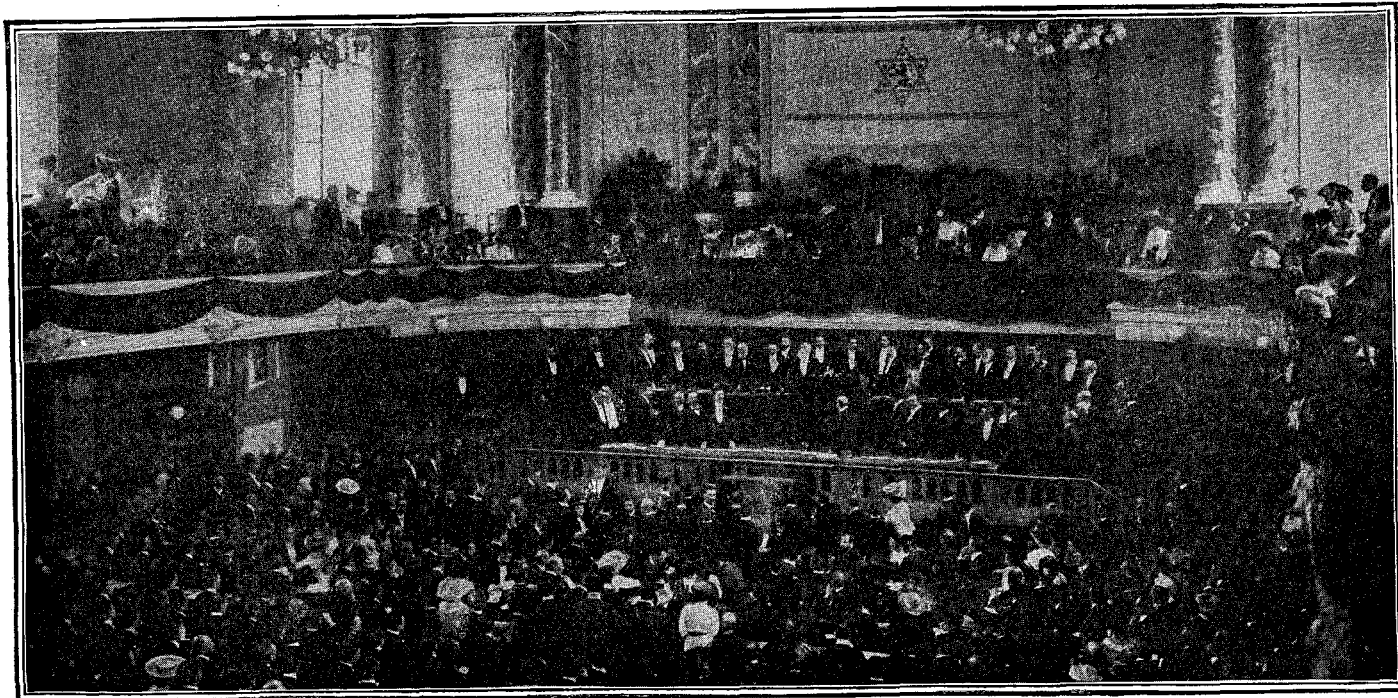
made, and perhaps might be made again, contributory to religion. Thus:

"First, as architecture, it has raised the material habitation of the Divine, and in doing so has reflected, I think, by a perhaps unconscious symbolism, the forms by which that Divine has been conceived. Surely, at least, one might question whether the difference between a classical temple and a Gothic church is to be attributed only to a difference of climate or of technical skill and tradition. It would be a curiously happy chance that made the house destined for the abode of one of the bright Olympians a palace of gleaming marble set on a hill by the sea, perfect in form, brilliant in color, a jewel to reflect the sun and the sky, a harp for the winds to play upon, an incarnation of the spirit of the open air, of the daylight, and of the blue heaven; while, for the mysterious Jehovah and the God Man His son, there rose into gray and weeping skies huge emblems of the cross, crowned with towers aspiring to a heaven unexplored, and arched over huge spaces where the eye is lost in the gloom, where form is dissolved in vagueness, and the white light of day, rejected in its purity, is permitted to pass only on condition that it depicts in somber colors the pageant of the life of the soul. That architecture has, whether by chance or no, a symbolic value, as well as one purely and simply esthetic, will not, I think, be disputed by those who are sensitive to such impressions; and so regarded, architecture has been, and might be again, one of the chief expressions of religion."

He instances further the rich interior decorations of temples and churches, illustrating the legends and the ideals of faith. By such means religion became articulate. "No longer a mere matter of feeling, it confronted man as an object, and only so perhaps can it reach its full development." He charges Protestantism with having gone far toward destroying its outward form in its effort to purify its inner life. "Without expression," he says, "and



THE RIGHT REVEREND J. L. SPALDING,
Who maintains that "whether or not religion
needs the service of art, art certainly can never
flourish except in her service."



THE SEVENTH ZIONIST CONGRESS AT BASEL, SWITZERLAND.
Dr. Max Nordau delivering his address in memory of Theodor Herzl.

expression in choice and deliberate form, religious, like other feeling, tends to become stagnant, sour, and corrupt." It is in ritual, the third means instanced, that mediation reaches its highest power. To quote:

"Ritual is, or should be, a product of two of the greatest arts, literature and music, with the assistance, perhaps, of an element of drama. No emotion so poignant and profound can, I think, be produced, no 'purgation' so sanctifying be effected, by any other means at our disposal. The effect even of a ritual which we do not understand, or one with the intellectual basis of which we are out of touch, may be immense upon a sensitive spirit."

Speaking of the drama as a religious force, he says:

"The drama of Æschylus is, of course, a convincing historical example; and so is such a medieval play as 'Everyman,' which has recently been presented to us almost with the effect of a revelation. Such drama, I can not but think, is the highest form of esthetic production. And, while nothing can be further from my purpose than to enter upon the not very fruitful controversy as to the proper function of art, I may perhaps be permitted to record my own feeling that never have its wonderful resources, especially in the region of music, been more wantonly squandered than in this generation; and that only their deliberate dedication to what, say what men may, is at bottom always their most serious preoccupation, so soon as they have any spiritual preoccupation at all—I mean the significance of their life in the whole scheme of the world—nothing but such a dedication will rescue an art from such a triviality or restore life to the dignity of which it is capable."

Additional support for the contention that art should be the handmaiden of religion is given by another, very different in his attitude toward the Church from Mr. Dickinson, who might be called a "hopeful agnostic." The Right Rev. J. L. Spalding, Roman Catholic Bishop of Peoria, says, in a recent volume of essays issued under the title of "Religion and Art":

"Whether or not religion needs the service of art, art certainly can never flourish except in her service; for of all things it requires the consecration of an exalted and unselfish purpose. He who works for money or praise may work cunningly and admirably, but never divinely. Between art and money or men's praise there is no equivalence, as there is none between mind and matter, beauty and use. Nor is there inspiration in art for art's sake. The phrase is meaningless; for if art is not the symbol of a divine reality, it is frivolous and childish. To be great and worthy it must be born on the holy mountain where God's law is given, and in the temple where He is worshiped. As soon as men stop to

think whether it is dear, or what use there is in it, its soul is fled, and materialism smothers all spiritual faith.

"To ask with Ruskin whether art has done good to religion is to put a meaningless question. If it has not served religion, it is condemned; for man's eternal and highest interests are religious. It is, moreover, impossible that a great and living faith should not symbolize itself in some great art. David sang and danced before the ark, and in all time the soul, feeling God's presence, will be tormented by a voiceless thought till art gives it relief. All true prayer is poetic and musical."

THE SPLIT IN ZIONISM.

THAT the Seventh Zionist Congress, which met at Basel, Switzerland, during the last days of July and the early days of August, would prove the most critical in the history of the movement was generally predicted by the Jewish press. It was the first congress to assemble without the leadership of Dr. Theodor Herzl, the man who created modern Zionism—without the "tall, central figure with the black-bearded Assyrian head that drew all eyes." Dr. Max Nordau presided in the dead leader's place. On the day the sessions began meetings and religious services were held by the Jews throughout the United States in memory of Dr. Herzl and in honor of the Congress. At Basel friction was soon manifest between the Palestinians, to whom Zionism can mean only a return to Palestine, and the "territorialists," who would avail themselves of any promising country for the purpose of a Jewish settlement. When the British Government's offer of territory in Uganda, East Africa, came up for discussion, the debate lasted for six hours, and President Nordau eventually suspended the sitting at dawn, owing to the tumult and disorder on the floor. Ultimately Great Britain's offer was rejected by a large majority vote, but amid vehement protests from the minority, which organized itself into a seceding body. The secessionists, who represent the socialist element in the congress, still hope to avail themselves of the East African territory. It is said that they have carried Israel Zangwill with them. Mr. Zangwill is the most prominent advocate of the African Zion. In an interview with the correspondent of *The Jewish Morning Journal* (New York), he is reported to have said:

"The rejecting of the English offer, if it had been agreed to by all of our people, would have been the death-blow to practical Zionism and would have reduced the movement to a chase of phantoms. The rejecting of all colonist schemes except the Palestine

one delivered the Zionists into the hands of the Sultan of Turkey, who is astute enough to exploit the opportunity given him. The Zion-advocating Zionists have reduced Zionism to a condition of impotence, from which it will be rescued by the Territorialists, who have abandoned the original movement and have organized a new movement that is bound to be crowned with success."

The same correspondent reports that Dr. Cyrkin, a radical nihilist on whose head the Russian Government has set a price of \$10,000, is one of the leaders of the secessionists. When interviewed, Dr. Cyrkin said: "We intend to conduct the new Zionist party on democratic principles, and the new organization will be completed along the lines originally laid down for the old Zionist party. We will establish a central committee in Paris, with branches throughout the whole world." The general impression seems to be that the Seventh Congress has retarded rather than advanced the cause of Zionism. Mr. Wolfsohn, president of the Jewish Colonial Trust Company of London, is among those who hold this view. "The riotous scenes," he is reported to have said, "discredited Zionism in the eyes of the world, and it will be a long uphill task to recover the lost ground." It is possible, says *The Jewish Chronicle* (London), that the immediate future may show that Zionism was Herzl and Herzl was Zionism, and that one can not exist without the other. On the other hand, a writer in the *Boston Herald* says:

"If the Jews were not persistent in selecting pursuers of ideals that appeal to their religious faith and race patriotism, we might expect that this scheme of reestablishing Zion in Palestine would soon be abandoned in discouragement and despair. But it is not safe to infer that they are like other people, in yielding to the apparently inevitable. Probably there is no race on earth that can cherish a large expectation with so profound a zeal, in spite of what seems to be the logic of events. They endure and grieve and submit, but they do not despair of the ultimate realization of a prophecy that comports with their pride and their desire. The last congress of Zionists has not been held. We shall hear more of this deep and passionate longing for a commonwealth of the faithful."

The Inter Ocean (Chicago) remarks:

"Many of the most prominent American Jews hold that, as there is no Jewish nation, Jews in the United States or England or Germany should be as are other citizens of those countries in loyalty and citizenship; that the Zionist movement is mischievous, as it presents the Jew as a foreigner to every great nation that gives him citizenship. The prevalence of this view has weakened the Zionist movement, and the proposition of Mr. Zangwill has eliminated its idealism."

Mr. Bernard G. Richards, a young Jewish author, writes of the movement (in the *Boston Transcript*) as follows:

"The best Jewish talent and even its highest genius has so far been expended to serve the needs of and furnish the entertainment for foreign peoples, and all this has been given in return for the stones that have been thrown at us. And the gifted Jewish children that came after also deserted us because, with all the Jewish artists, musicians, playwrights, novelists, we had no Jewish art, no Jewish music, no drama or modern literature with which to hold our own. This has been and still is part of the great tragedy of our homelessness. I am not speaking now of the countries wherein we live in comparative security—tho the new convert to the Nationalist cause who pens these lines has been as deeply touched by the tragedy of emigration and Americanization, the tragedy of changing our lives over and over again, of the dull material lives we lead here and the awful price we pay for our prosperity—as he has been moved by the persecution of our people in the European countries. I am thinking now of the millions who are absolutely homeless and poverty-stricken, and who constantly live in the shadow of furious anti-Semitic outbreaks.

"The Zionist movement seeks to establish a home for the homeless and to create a center of Jewish culture and Jewish art that may shed some luster into the lives of even those who must and will remain in exile.

"The solving, saving word can not come at once out of Basel, but the continued efforts of the movement give fair promise of

success, and at last account they can never be termed a failure because of the dignity and the honor and pride of race which they have already brought to the Jew."

CHRISTIANITY ILLUSTRATED BY A CONTRAST.

THE perusal of a recent book by Baba Premanand Bharāti, entitled "Sree Krishna, the Lord of Love" (see THE LITERARY DIGEST, December 3, 1904), leads a writer in *The Outlook* (New York) to point out some remarkable points of contrast between the spirit of Brahmanism and the spirit of Christianity. From the book named this writer summarizes five fundamental tenets of Brahmanism, as follows: First, happiness is the legitimate and necessary object of existence; second, quiescence is the secret of happiness, activity is the secret of misery; third, the Golden Age of quiescence lies in the past—the history of the human race is one of degeneracy; fourth, the measure of personal character is success in escaping activity, in quenching desire, and living quiescent; fifth, the method of attaining perfection is forgetting all outside ourselves, and turning our thoughts in upon ourselves in a life of contemplation.

At every one of these points, he proceeds to make clear, Christianity is the antipodes of Brahmanism. We read:

"Christianity bids us seek character, not happiness. 'Seek ye first the kingdom of God and his righteousness,' is the Master's direction. It therefore bids us seek opportunities for service, and this the great Leader did. 'Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.' The Master therefore desires the cross and inspires his followers with a like desire. 'We glory in tribulation,' says one of the Master's followers: 'knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed.' Doubtless the Christian Church has often tried to inspire men to accept present sorrow by the promise that it would give them future joy. Doubtless many a Christian in the spirit of Peter has said, 'We have forsaken all to follow thee; what shall we have therefore?' But the Christian doctrine is that character, not happiness, is to be the object of our search—for ourselves and for our fellows.

"Repose, therefore, is not the end of life. Life is its own end. Activity, which Brahmanism counts the greatest evil and the mother of evils, Christianity counts the greatest good and the mother of good. To be eager, earnest, aspiring, and ever more and more eager, earnest, aspiring, this is the goal which Christ puts before his followers. Rest is a means; life is an end. Rest is temporary; life is eternal. 'I have come,' says the Master, 'that they might have life, and that they might have it more abundantly.'

"The Golden Age of Christianity, therefore, is in the future, not in the past. Even the theology which believed in a literal fall in Eden never looked back to Eden, or expected or imagined its restoration. The history of the world as Christianity interprets it is a history of development; its end is the kingdom of God, when His will will be done on earth as it is in heaven.

"The test of character, therefore, is conduct, not contemplation. 'By their fruits ye shall know them' is the Master's measuring-rod.

"Finally, the Christian method of attaining perfection is not forgetting the outside world and giving one's self to self-contemplation. It is the reverse; it is forgetfulness of self in service of others. According to its teaching God is not thought, but love, and love is service; life is not contemplation of self, but love; and love is thought of others. Almost the last words of the Master emphasize this truth—the words addressed by him upon the cross to his mother and his beloved disciple: 'Woman, behold thy son; son, behold thy mother.'

The writer concludes with this summary of what, he claims, the spirit of Christianity really is:

"Not happiness, but character, is the object of noble desire; not rest, but activity, is the aim of life; not to the past, but to the future, are we to look for its realization; not the form of our activity, but the spirit which actuates us, is the measure of character; not contemplation, but service, is the highway to perfection."

FOREIGN COMMENT.

THE GERMAN BALTIC SCARE.

"THERE is always a war scare in Europe" was a favorite axiom of Bismarck, uttered with emphasis in his famous speech in the Reichstag when he advocated the increase of German armaments. "The vagaries of the German press," to use an expression of the *Liberté*, (Paris), are nourished on these "scares." The plans of the British Admiralty to maneuver the Channel fleet, the most powerful of English naval divisions, in the Baltic, so soon after Kaiser William's appearances and operations in those seas, roused the German newspapers to the highest pitch of excitement. All kinds of feverish suggestions were made in the columns even of official organs. The *Berliner Tageblatt* declared that it was a pretext of England for "obtaining photographs of tactical points in the entrance to the sea," and the height of fuming rage appeared in the suggestion of the *Deutsches Tages Zeitung* (Berlin) that a reprisal should be made "by the blockade of all the European seas by the German, French, Italian, and Austrian navies."

As Neptune, in the Latin poem, popped up his "placid head" at the height of the storm and instantly lulled the winds and the waves to sleep, so partial calm was restored to the tempest of German journalism by the following measured statement of the *London Times*:

"It may serve to check much idle speculation both in this country and abroad, and to relieve some of the tension which seems to have afflicted European nerves of late, if we state that, as has probably been known for some time in naval circles, the forthcoming visit of the Channel fleet to Baltic waters was decided on by the Admiralty several months ago. There is nothing unusual and nothing exceptional about it. Least of all has it any relation whatever to the political situation of the moment. It has no more international significance than the visit of a German squadron to Plymouth last year in the course of an ordinary summer cruise, or than the visits which the Atlantic Fleet is now making to more than one anchorage in the Peninsula on its way back from Brest."

This was soon after followed by an utterance of the *Süddeutsches Reichskorrespondenz* (Carlsruhe), Prince von Bülow's organ, an utterance which ostensibly emanated from the jingo, anti-British "Naval League":

"The cruise of the English fleet in the Baltic is not considered

of any political significance. The maneuvers were decided upon early in May and this decision was communicated, in diplomatic form, to the German Government. . . . So often as the English squadrons touch on German shores, they may reckon on a hearty welcome, such as German war-ships have received in English ports."

On this the *Berliner Tageblatt* is inclined to thrust its tongue into its cheek, and remarks:

"People will receive this statement, like that in *The Times*, representing the English side, with a certain skepticism. It appears, indeed, to be indisputable that no connection ought to be seen between this visit of the British fleet and the visit of the Kaiser to Bjoerkoe, Stockholm, and Copenhagen. Nevertheless, it is remarkable that the German Government did not earlier communicate to the public the impending cruise of the English fleet which it had been acquainted with for so many weeks."

The *Vossische Zeitung* (Berlin) speaks in a similar tone. To quote:

"It is indeed to be hoped that the visit of the English squadron may be taken as evidence of a new understanding between England and Germany. Yet it must not be forgotten that fresh disquieting rumors are all the time coming forth. It would be a good thing if people would keep their heads, and pay no more attention to such ideas than they do to the reports, so common in the dog days, to the effect that in distant waters the appearance of the sea serpent has been reported by experienced men of undoubted reliability."

The *Lokal Anzeiger* (Berlin) expresses the hope that the reassurances of the London newspapers "may have a calming effect, especially in circles where, as a matter of principle, mistrust of German political intentions is assiduously cherished."

Among the consequences of the tidings announcing in Germany the English Baltic cruise was the circulation of a report that Kaiser William intended to oppose British designs by making the Baltic a *mare clausum*, like the Black Sea. The closing of the Baltic had been maintained by Denmark and Sweden in 1658, and this coalition had been joined by Russia a hundred years later. It is evident that, as the *Tribuna* (Rome) remarks, William could not effect such a closure without the cooperation of these adjacent Powers. This is acknowledged by the *Hamburger Nachrichten*, which declares:

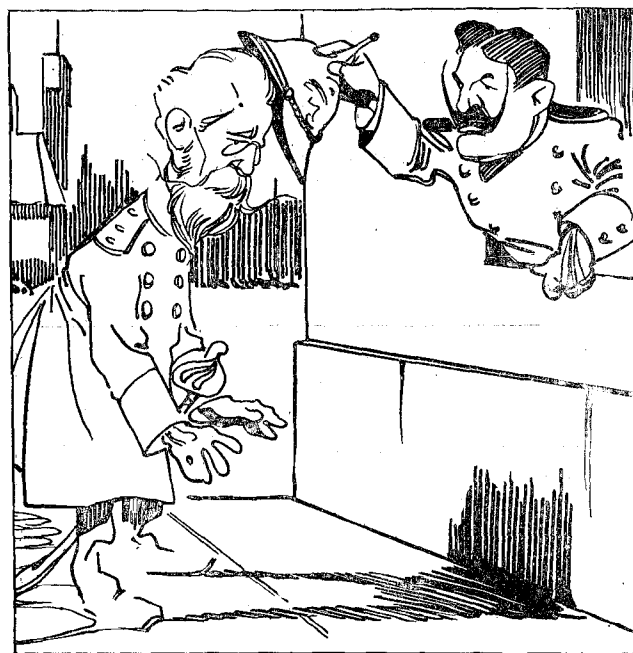
"Germany has no intention of closing the Baltic in the time of peace to foreign ships, even if she had the power to do so. But the cooperation of Russia, Denmark, Norway, and Sweden would



MELODRAMA IN THE BALTIC.

CZAR (anxiously)—"I trust we are not observed."

KAISER (aside)—"It won't be my fault if we're not." —*Punch* (London).



WILLIAM TO OSCAR.

"In any case, you shall be safe from beggary. I'll appoint you a petty officer in my army." —*Fischietto* (Turin).

ANXIETY IN THE KING ROW.

be necessary. Each of these Powers has concluded never again to repeat the old mistake of making the Baltic a *mare clausum*."

The whole question may probably be considered as closed by the London *Times*, which observes:

"It is a mere coincidence that the fantastic idea of making the Baltic a *mare clausum* should have been mooted by certain German newspapers; and we should attach far too much importance to such an idea if we treated it as entitled to serious discussion."

This decision is sealed and certified by the Swedish papers, as well as by those of Denmark and Russia, which all assert the impossibility of closing the Baltic. Russia is particularly emphatic, the *Russ* (St. Petersburg) asserting that Russia has had enough of closed seas, since it was the condition of the Black Sea as a *mare clausum* that lost her the battle of Tshushima.—*Translations made for THE LITERARY DIGEST.*

ECHOES OF TSHUSHIMA AND "NELSON'S YEAR."

"COME to close quarters with a Frenchman, but meet a Russian by maneuvering" was a dictum of Nelson, now quoted by Jack La Bolina in *Nuova Antologia* (Rome), apropos of the recent great sea fight in the East, which all authorities agree was a victory of maneuver. The minds of military and naval writers are very much occupied with what Togo wished to be styled "The Battle of the Sea of Japan," but which modern conciseness knows simply as Tshushima, and naturally, during Nelson's centenary year, the heroes of the two greatest modern sea-fights are being compared. Jack La Bolina says:

"Tshushima was the culmination of a naval skill that gradually reached its full development, crystallizing during a twelve month,



THE ROUGH RIDER'S PIPE OF PEACE.

One end to be taken by Japan, the other by Russia.
—*Jugend* (Munich).

until, by continual exercise, it had acquired the hardness of a diamond. Only under these conditions could the forces of an enemy more numerous and heavier in metal have been reduced in forty-seven minutes. I recall the fact that Trafalgar lasted for four hours.

"The achievement of Togo, like that of Nelson, could only have resulted from the excellent quality of his subordinates. Yet to the Admiral remains the preeminent merit of having adapted his methods of attack to the exigences of the moment and the character of his antagonists. That man of the Farthest East seemed to understand history, and history is the mother of tactics as that art is known to the few. The brilliant result is now recognized."

Comparing Nelson and Togo in *The Monthly Review* (London), A. St. Leger Westall says of the former:

"He has taught us the immeasurable value of rapidity of movement and maneuver, and now much it depends on close attention to equipment. The recent battle of Tshushima recalls in its completeness the victories of Nelson; and, owing to the indefinitely greater precision and terrible power of modern weapons, together with the employment of the torpedo, and other circumstances, is even more terrific in its results. But we can not imagine Nelson fighting the practically harmless action of last August outside Port Arthur. He destroyed his enemies with terrible and unvarying certainty, and so tremendously did he impress their imagination that his mere presence produced a greater effect than many a commander could attain by a battle and a victory."

In fact, H. W. Wilson, in *The National Review* (London), considers Tshushima in some ways more decisive than Nelson's triumph over Villeneuve, and says:

"History does not record any example of so extraordinary and complete a victory, whether on land or at sea. It was greater than Trafalgar, since Nelson purposed to achieve, but did not actually attain, the complete destruction of the hostile battle-fleet, and of thirty-three ships opposed to his twenty-seven took or destroyed only eighteen. And tho it is true that the material odds against him were greater than those against Togo, he had behind him reserves, whereas Togo had none. It was a victory greater far than the Yalu or Lissa, and fought upon a much larger scale than Santiago or Manila, which it most resembles. It was achieved with comparatively small loss of life on the Japanese side, and with practically no loss of material."

In this connection an anonymous writer in *La Revue des Deux Mondes* (Paris) remarks:

"The battle of Tshushima is, in view of its results, one of the most decisive mentioned in naval history. After Trafalgar several French and Spanish vessels regained Cadiz on the evening of October 21, while the intrepid Cosmao recovered five that had been captured by the English. Villeneuve, on August 2, 1798, saved two vessels and two frigates at Aboukir Bay and at Lissa, which was a moral rather than a material defeat for the Italians; the conquered retired with nine out of eleven ironclads, two more than those of his vigorous adversary. On the evening of the battle of Yalu the two heavy armored ships of the Chinese squadron entered Port Arthur unmolested, and it was owing to the overwhelming superiority of the Americans at Cavite and Santiago that the utter annihilation of the Spanish was effected. The battle of Navarino, at which two fleets of almost equal strength were confronted, is the only one in recent history which ended, like that of Tshushima, with the total destruction of one of the combatants."

The writer in *The National Review*, quoted from above, dwells upon the effect of a battle from the surprise of which the civilized world has scarcely yet recovered, and the results of which are far-reaching and permanent. Politically Japan's victory gives her control of the Northeastern Pacific and keeps her safe from foreign intervention in her present struggle, in which it guarantees her final victory. To quote:

"From the political standpoint the importance of the victory is incalculable. It has given Japan the command of the sea, with absolute security against interference on the part of any of the other Russian fleets. The second effect of the victory must be to put intervention out of the question. No power is likely to incur Japan's ill-will after this wonderful demonstration of Japanese efficiency. Nor can it be forgotten that the Japanese fleet has now been heavily reinforced with armored ships, which are well suited for work close to the Japanese bases. All the four captured ships will be in service before the close of the summer, when they will raise the Japanese armored strength to nine battle-ships of all classes and eight armored cruisers.

"In the third place, the victory guarantees to Japan final and complete success in the war, and so marks an epoch in the history of mankind. The tide of European conquest has reached its limit; perhaps within the present century it will recede. The line of demarcation between Europe and Asia has broken down, and for the first time and for the last it has been demonstrated that, when tried by the sternest of all tests, the Asiatic is not inferior to the

Caucasian. The era of inequality between the races is over. Henceforth white and yellow man must meet on equal footing. Yet one thing is certain—that the victory of civilization is assured. The conquerors of the Far East have shown themselves true friends and honorable foes; their statesmen have proved that they speak the truth, keep their word, and obey the laws which the West recognises. It is the conquered power that has fallen behind in the race of progress, and incurred this terrible calamity by undisguised breaches of faith, by violation of treaties, by the open assertion of its belief that might is right, and by indiscriminating violence to international law and to the right of neutrals. There is no possibility of the result being retrieved. Japan has gained so long a start, and has geography so much upon her side, that she can not now be overtaken.”—*Translations made for THE LITERARY DIGEST.*

A FRENCH JUSTIFICATION OF THE CHINESE BOYCOTT.

THE Chinese boycott of American goods is a retaliatory measure, actually justifiable on the ground of Chinese self-protection. Such is the position taken by Pierre Leroy-Beaulieu in the *Économiste Français* (Paris). He maintains that China has long been the victim of Western tyranny and oppression, but now the worm has turned. In the first place, Chinese labor has been excluded from the United States while American capital has claimed and exercised the right of circulating freely in Chinese territory, exploiting the resources of the land—mining, building railroads, and navigating inland waters by steam-power. Now the United States interdicts the entrance of Chinese, excepting in the case of certain classes of the population who are not likely to compete with American labor and introduce an unwelcome element into American social life. Yet the Chinese have practically just as good right and reason for excluding Occidentals from their dominion. To quote this author:

“The Chinese, we are told by Australians and Americans, compete with white labor in an unfair manner. Their wants being few, they accept wages of contemptible insignificance, so that the whites can not compete with them and are left without employment, altho the white has a right to live; he has the right to resent the appearance on the scene of a foreigner who will deprive him of the fruits of his efforts, and a right to expel the interloper.”

Among other objections made against Chinese immigrants is the fact that they do not assimilate with the American people; they take money out of the country; they are often opium-eaters, and people of vicious life, corrupting society. But Mr. Leroy-Beaulieu says that precisely the same or analogous charges may be justly made by the Chinese against the whites who settle in China for purposes of exploitation, and what is sauce for the goose is sauce for the gander. The yellow man, he goes on to say, has need of emigration to relieve the pressure of a teeming population and of fresh fields for multiplying his financial resources. The Chinese have been denied the advantages of reciprocity, and it is quite natural that they should have recourse to retaliation. The writer proceeds to explain that a new feature has been brought into the question of Eastern and Western relations by the recent victories of Japan. He says:

“Asia has woke up. She must be treated with prudence. The East is not longer to be managed by brute force, which must give way to measures of persuasion, and a policy of mutual concessions such as characterize the diplomatic intercourse of the European Powers. If the legitimate requirements of China are persistently ignored, it will be found that Japan, in some form or other, will be ready to support her, and matters may end in a series of incidents disagreeable, damaging, and possibly humiliating. . . . In their relations with Europe the empires of the Extreme East have more often had right on their side than is generally allowed. It is melancholy to reflect that the justice of their cause has not always been of any advantage to them. At this present day they are in a position to maintain their rights with formidable power. It will be prudent not to compel them to exert this power in maintaining what is genuinely their own.”—*Translations made for THE LITERARY DIGEST.*

TOLSTOY, HENRY GEORGE, AND “RUSSIA’S GREAT INIQUITY.”

AMONG the many attempts that have been made to put a finger on the sore spot of Russia’s inveterate sickness is that recently undertaken by Count Tolstoy (in a page-long article in the *London Times*). Some philosophers and philanthropists have told us that the autocracy is the crying sin; others have stigmatized the bureaucracy, while not a few, who look upon a despotism as no necessary evil, have considered the weak personal character of



THE ADMIRAL OF THE SILENT SEA OF IMPOSSIBILITY.

—Wahre Jacob (Stuttgart).

Nicholas II. to be the root of Russia’s present unhappiness. Count Tolstoy, who seems to interpret Henry George’s theory of a single tax as equivalent to the abolition of private ownership in land, thinks that the root of all evil in Russia is agrarian. This private monopoly of the land in Russia is Russia’s “great iniquity,” he repeats, the spring and origin of all her woes. Political reforms, in the shape of extended franchise, and the institution of representative assemblies will not remedy this evil. To quote:

“One need only for a time to free oneself from the idea which has taken root among our intellectuals, that the work now before Russia is the introduction into our country of those same forms of political life which have been introduced into Europe and America, and are supposed to insure the liberty and welfare of all the citizens, and to simply think of what is morally wrong in our life, in order to see quite clearly that the chief evil from which the whole of the Russian people are unceasingly and cruelly suffering—an evil of which they are keenly conscious and to which they are continually pointing—can not be removed by any political reforms, just as it is not up to the present time removed by any of the political reforms of Europe and America. This evil—the fundamental evil from which the Russian people, as well as the peoples of Europe and America, are suffering—is the fact that the majority of the people are deprived of the indisputable natural right of every man to use a portion of the land on which he was born.”

Tolstoy repeats a conversation which he held with a peasant who complained of the people’s constant dread of hunger, which he attributes to the fact that, living on the land, the day workers are landless. He says:

“Cross all Russia, all its peasant world, and one may observe all the dreadful calamities and sufferings which proceed from the obvious cause that the agricultural masses are deprived of land. Half the Russian peasantry live so that for them the question is not how to improve their position, but only how not to die of hunger, they and their families, and this only because they have no land.

“Traverse all Russia and ask all the working people why their

life is hard, what they want, and all of them with one voice will say one and the same thing, that which they unceasingly desire and expect, and for which they unceasingly hope, of which they unceasingly think."

Yet he is obliged to trace the evil higher up to the irreligiousness of the government circles, which prevents them, as the ruling class, from seeing what is good and what is bad for the people. Even those who agitate against government in the name of the people are blinded by impiety. In his own words:

"It comes from the circumstance that these men, both governmental and anti-governmental, who are organizing the welfare of the people, have no religion—for without religion man can not himself lead a rational life, and still less can he know what is good and what is bad, what is necessary and what unnecessary, for other people. For this reason alone do people of our time in general, and the Russian educated people in particular—altogether bereft of religious consciousness and openly announcing this with pride—so perversely misunderstand life and the demands of the people they wish to serve, demanding for them everything save the one thing which they require."

He thinks it is the mission of the great Slavonian peoples to realize, or rather to develop, the theory of Henry George, by which the people shall have their natural rights in occupying the land, and says:

"I think that Henry George is right, that the removal of the sin of landed property is near, that the movement called forth by Henry George was the last birth-throe, and that the birth is on the point of taking place; the liberation of men from the sufferings they have so long borne must now be realized. Besides this, I think (and I would like to contribute to this, in however small a measure) that the removal of this great universal sin—a removal which will form an epoch in the history of mankind—is to be effected precisely by the Russian Slavonian people, who are, by their spiritual and economic character, predestined for this great universal task—that the Russian people should not become proletarians in imitation of the peoples of Europe and America, but, on the contrary, that they should solve the land question at home by the abolition of landed property, and show other nations the way to a rational, free, and happy life, outside industrial factory or capitalistic coercion and slavery—that in this lies their great historical calling."

A GOOD WORD FOR WAR.

WAR has been so soundly berated and abused during the past few years that it may seem surprising that anybody would have the courage to stand up for it. The very bravery of the soldier has been so severely denounced as a mere wild beast ferocity that it might seem surprising that a military man nowadays should have the hardihood to present his face to the foe. Some, indeed, we are told, do not. In this crisis Ferdinand Brunetière, editor of the *Revue des deux Mondes* (Paris) has the intrepidity to come forward with a good word for war. Mr. Brunetière remarks that while the French school of "peace at any price" shows a certain inexplicable indulgence for the horrors of war at home, the war of classes, civil war, they exhibit a love for political peace abroad, which is only a disguised form of a fear of war. To quote:

"While we would do justice to the generosity, but above all to the modernity of their intentions, we would charge them with nothing more than ignorance of human nature and history. For instance, in order to disseminate their chimerical views and to provide a perpetual topic for sentimental declamation, they begin by imagining the existence of a creature of their own invention, which they call the 'professional soldier'—a furious beast, changed from the nature of other men, ready to rush to any excesses to gratify his brutal appetites, and whose chief crime in the past is that of having applied the idea of greatness and glory, of heroism, of virtue, of self mastery, of generosity, of self-sacrifice, of contempt for pain, and ready surrender of life, to that which in reality is no more than the animal instinct of pillage and murder."

He proceeds to say that the pacifists dwell on "the supremacy

of the civil power," and associate military institutions with the religious institutions of the old régime. They would abolish the war budget, and cultivate peaceful business relations with all the world. But England never has hesitated to draw the sword whenever her business interests were threatened, and keeps the empire of the seas for her inheritance as well as for her existence. In fact, in these days wars are, and must continue to be, waged for economic considerations. For if war is not a "law of the world," as Joseph de Maistre says, it is at any rate "a condition of humanity." The eminent critic says that the theory of the pacifists has no other aim but the enrichment of their country, and they are thus representatives of "the most monstrous egotism." In criticizing their program of disarmament, and of preservation in perpetuity of the *status quo*, he says no nation could abolish a navy before England had first undertaken this voluntary disarmament, and he asks "Can the English disarm? and if they do disarm, is Baron d'Estournelles the man to guarantee to them that they will still be the England they were before."

With regard to the *status quo*, he says that France is not satisfied with her present position, and would not disarm, leaving Alsace-Lorraine in the power of Germany, any more than Italy would, in view of the political position of Trieste and the Trentino over which the Austrian flag flies. To quote:

"If these nations are ready to subscribe to a universal peace, it can only be under this condition, namely, that preliminary to the proclamation of this peace and of any diplomatic or military convention, they receive satisfaction on certain points, which, whether rightly or wrongly, they consider involved historically in the achievement of their national unity and the safeguarding of their future. . . . It will prove as difficult, in view of arranging a universal peace, to get over Italian and French claims for forfeited territory as the superstitious value which the English attach to their possession of predominance over the sea."

The writer urges that in order to labor that causes of division among mankind may be diminished, and that contests formerly settled by bloodshed may be peacefully restored, it is not necessary to assume the name of pacifist, or put on the air of a benefactor of humanity. He goes on:

"If war is inevitable, it is none the less our duty to attempt to soften its horrors. But it is a serious imprudence, a dangerous undertaking, to try, as the pacifists do, to persuade the crowd that it is in their power to avert it. This is to throw discredit on the professional soldiers, the men who have accepted or received the mission of facing the shock of battle on the day when war breaks out. It is even worse than this, for it amounts perhaps to changing the names of things and cultivating cowardice, not peace, in men's hearts. I use the word cowardice deliberately, for cowardice is based on the profound conviction that death is the greatest of evils, because life is the greatest of goods. But for the honor of humanity it must be said that neither sentiment is true. No, indeed; life is not the greatest of goods, for it is the foundation principle of morality, that many things ought to be preferred to life; and death is by no means the greatest of evils, since our true manhood is undoubtedly to be measured by the height to which we rise above the fear of it."—*Translation made for THE LITERARY DIGEST.*

POINTS OF VIEW.

GERMANY'S attempt to subjugate France by scaring her from England, says the *Novoye Vremya* (St. Petersburg), constitutes perfidious aggression.

It appears that Admiral Togo is paid £648 a year, while Admiral Rozhdestvensky receives £11,000. This strikes us as perfectly fair, says the *London Globe*. The latter has a much harder time of it.

BUREAUCRACY is the cause of all disasters, says *Russ* (St. Petersburg). The death of half a million of men and the loss of countless money are the price we pay for rejecting the civilization of the rest of the world.

A GREAT danger threatens Europe, says the *Matin* (Paris); it is not the Moroccan question, which has been considerably exaggerated; it is the situation in Russia, without which the Moroccan question could never have existed, and which can have many more dangerous results. Is Russia blind, that she has not noticed why the German Emperor strongly encouraged her to wage war against the yellow peril in the other hemisphere?

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"Our Philippine Problem."—H. P. Willis. (Henry Holt & Co.)

"Christianity in Modern Japan."—Ernest W. Clement. (American Baptist Publishing Society, \$1 net.)

"The Log of the Water-Wagon."—B. L. Taylor and W. C. Gibson. (H. M. Caldwell Company.)

"The Italian in America."—Eliot Lord. (B. F. Buck & Co.)

"The Morals of Marcus Ordeyne."—Wm. J. Locke. (John Lane.)

"That Scamp."—John J. O'Shea. (K. L. Kilner & Co., \$0.60.)

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"Official Report of the Thirteenth Universal Peace Congress." (The Peace Congress Committee.)

"Claims and Counter-claims."—Maude Wilder Goodwin. (Doubleday, Page & Co., \$1.50.)

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"The Wisdom of Omar."—Lischen M. Miller and Alma A. Rogers. (Frances Elinore Gotshall.)

"Odes from the Divan of Hafiz."—Richard Le Gallienne. (L. C. Page & Co., \$1.50.)

"An American in New York."—Opie Read. (Thompson & Thomas.)

CURRENT POETRY.

Kwang Tsze and the Skull.

The following lines by a Chinese poet, Kwang Tsze, who cultivated the Muse more than 250 years ago, may seem strangely placed among our "Current Verse." Dr. L. W. Heysinger's translation, however, is new—as will be the poem itself, probably, to most of our readers. It is a strictly accurate translation, writes Dr. Heysinger, who adds, "I have verified it with the favorite Chinese 'stop-short' in the concluding line of each verse."

TRANSLATION FROM THE CHINESE, B.C., 350,
WORKS OF KWANG TSZE.

I. W. HEYSINGER, M.A., M.D.

Kwang Tsze, the old Chinese philosopher,
Came on a skull, whilst trudging on his way;
He touched it with his foot, and said, "Good sir,
How came you here to-day?"

"Did you, in greed of life, forget to learn
The silent lessons taught by reason's voice,
And so came to this melancholy turn
Less from your fate than choice?"

"Or, serving some down-falling state, there died
Beneath the axe, and so achieved your end?
Did evil deeds leave you no parents' pride,
No wife, nor child, nor friend?"

"Or was it hunger, or neglect or cold,
Or unrequited toil, or famine fell?
Or had you passed your utmost span, and old,
Laid off your mortal shell?"

So speaking to this relic of the dead,
He took it up, and keeping it in sight,
He made a pillow of it for his head
The while he slept that night.

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The skull appeared at midnight, like a dream,
And said, "The things you spoke to me to-day
Were like the speech of those who speak, but seem
To know not what they say."

"Such things as those to us are no concern,
For after death,—but would you hear of death?"
"I would," Kwang Tsze replied. "Then to me turn,
For I am scant of breath."

"Time does not change for us with hopes or fears,
We know not of the seasons' death, or birth,
Tranquillity and ease are ours, the years
Are those of heaven and earth."

"No King in his proud court can e'er enjoy
More bounteously—," "I fear you overdraw
Your picture," said Kwang Tsze, "suppose that I
Could change death's changeless law,"

"And that the lord and master of all life
Could bring your body back to life again,
Restore your friends and children, parents, wife,
What would you answer then?"

The skull stared at him with a stony gaze,
And knitted brows, and said, "And thinkst thou then
That I would leave these joys of endless days
To toil once more with men?"

The Upland Meadow.

BY CHARLES MULFORD ROBINSON.

With canter, gallop, and head-toss we plunge through
the sun-bathed air—
The scent of grass in our nostrils, the wind at play in
our hair.
The clouds are dancing before us, the shadows chase
o'er the plain,
Then on, and up to the corner, and back to the fence
again!

With canter, gallop, and head-toss, in proof that the
day is ours,
We kick up the dust behind us, we stop and pluck at
the flowers.
We look far down to the valley and sigh for folk who
must work—
Then on—a race to the corner, and back, with the stop
a jerk!

Or, limbs grown tired in the gallop, we browse where
the clover grows;
We steep ourselves in its sweetness, in beauty take
our repose.
The crack of whip and the sharp command—bridle,
check, and rein
Are far away. We are masters now. Ah, what is life
to gain!

They can't know life who just labor, ne'er shaking the
traces free
Nor reaching upland meadows, with broader vision to
see
How cramped the shadowy valley where the roads are
narrow, while here
There's all the pasture to run in, where sun and the
stars are near.

Then on, and up to the corner, and back to the fence
again!
The clouds are dancing before us, the shadows are in
plain!
With canter, gallop, and head-toss we plunge through
the sun-bathed air,
The scent of grass in the nostrils, behind us a kick for
care!

—From *The Outlook*.

A Summer's Night.

BY ETHEL WATTS MUMFORD.

The moonlight is a keen, white sword of pain,
That pierces through the armor of my mind.
The gentle winds are treacherously kind;
I dare not hear the nightingale's refrain.

Is the soul sickness ages old or new?
The world is summed for me in this night's stress,
Summed in a yearning, savage tenderness—
Summed in a thousand bitter thoughts of you!

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PERSONAL.

Archbishop Chapelle's Service to the United States.—Placide L. Chapelle, Archbishop of New Orleans, who was one of the victims of the yellow fever plague in New Orleans, was born at Mente, France, on August 28, 1842. He came to this country at the age of seventeen and devoted himself to theological and philosophical studies. Altho prominent in the Catholic Church he came into international prominence through his service as Apostolic Delegate to Cuba, Porto Rico, and the Philippines. The *Detroit News* says of his work:

"When we took the colonies of Cuba, Porto Rico, and the Philippine Islands away from Spain and claimed the guardianship over them, we assumed political direction of about 10,000,000 people who were all, to some degree, adherents of the Roman Catholic Church. Their priests and bishops were naturally in sympathy with Spain and therefore inclined to be hostile toward the new control. No doubt they misjudged us and looked for some sort of religious oppression, for we had already shown a tendency to depart from our old principles of government.

"There was need for a tactful American prelate who could allay the fears of our new wards; who could convey the papal authority for a transference of allegiance, and at the same time assure the bishops, priests and congregations that their religious liberties were secure. A task of much greater delicacy was the adjustment of the bitter dispute between the people who looked to the secular priests for guidance and those who adhered to the various monastic and educational orders. The latter organizations had acquired title to much of the most valuable land in the Philippines. They had in most cases good claim to their title, but their holdings made them in some degree dictators over the people because they could show discrimination between their own adherents and outsiders in terms of lease. The revolutionary party in the islands was determined to dispossess the orders and obtain these lands for the public domain. The constitution of the United States seemed to follow the flag only in fragments and at the discretion of the Administration at Washington. After careful investigation it was decided that peace would be impossible until the lands were added to the public domain and opened for acquisition by seculars.

"We were embarrassed in the transaction because while we were willing to award 'just compensation' under the usual condemnation proceedings, the owners were unwilling to sell at any price, and did not think we would go so far as to coerce them. After enlisting the services of Archbishop Chapelle, Secretary Taft laid the case before the Pope and the way to accomplishment was made as smooth as possible. These public services gave the Archbishop general popularity with the authorities at Washington and a national reputation for diplomatic skill. His task was accomplished so quietly that there was scarcely a ripple of discontent, and all sectarian hostility was avoided."

Bravery in the Orient.—That in the Philippines there are plenty of chances for glory is shown in the list recently published at Washington of the Certificate of Merit granted by the War Department.

"In the long list of those on the Nation's roll of honor the name of 'Billy' Ballou, private of the Fifteenth Cavalry, must have place. On February 2, 1904, Ballou, who was a member of Troop D, with his captain and two other privates, was surprised by a band of insurgents, who to all appearances just 'popped up out of the ground' near the village of Suclatan on the island of Mindanao. Before the quartet of regulars recovered from their surprise the

A RADICAL CHANGE IN LANGUAGE STUDY AT CAMBRIDGE UNIVERSITY.

As a new evidence of the increasing importance of a knowledge of the modern foreign languages, it is of interest to note that Cambridge University, England, has recently decided to give the study of Greek a back seat, and to devote particular attention to the teaching of the modern languages. The acquirement of French, German, Spanish, and Italian has been now made an easy process by the wonderful new Language-Phone Method, a special offering of which is made to LITERARY DIGEST readers on another advertising page of this week's issue.



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captain and one of the privates had been killed, and the second private severely wounded, and Ballou was left alone to make the best fight he could. The records show that he made a good one.

"Ballou stood his ground, his faithful 'Krag' all the time peppering an answer to the rifles in the hands of the attacking insurgents. The fight was ten against one, but so deadly was Ballou's fire that the number of his opponents decreased by one every time his rifle snapped, and finally those of the little brown men who were left alive retreated. When reinforcements arrived they found Ballou, still on guard, nursing his wounded comrade and ready, should the occasion arise, to fight another battle single-handed.

"Travis T. Bryan, a sergeant in Company A of the Twenty-second Infantry, is another soldier whose name will be remembered by the troops in Mindanao. Sergeant Bryan won his Certificate of Merit on January 22 of last year. With his company he was on guard garrisoning a captured Moro fort on the banks of the Ramien River. On this occasion the Moros made a desperate attempt to recapture the fort, and in the action two of his company officers were wounded and fell in the doorway of the fort. They lay in the direct line of the Moro fire.

"Bryan put himself in front of the worst wounded of the officers, shielding him from fire, and in the meantime making it possible for the other officer to crawl to a place of safety. Bryan stood his ground until a rescuing party arrived, and when the smoke cleared away the number of dead Moros in front of the blockhouse showed what a marksman the sergeant was."

CURRENT EVENTS.

Foreign.

RUSO-JAPANESE WAR.

August 14.—Marshal Oyama is reported to be strengthening the right wing of his army. Russian forces in Northern Korea are retreating across the Tumen River, to avoid battle.

August 15.—Admiral Kataoka sends word of a landing and action on the Siberian coast in the Strait of Tartary.

August 16.—Oyama reports the repulse of a strong Russian force eight miles north of Chang-Tu-Fu.

August 17.—The Japanese are reported at Berlin as negotiating with the Krupps for fresh guns and armor plate.

RUSSIA.

August 12.—Two Socialists are killed, eighteen wounded, and over four hundred captured in an encounter with troops near Warsaw.

August 13.—Four of the mutineers on the Russian ship *Pruth* are sentenced to death.

August 18.—The Czar issues a proclamation granting a national consultative assembly.

OTHER FOREIGN NEWS.

August 12.—The Venezuelan Congress votes \$11,000,000 for the payment of debts and the increase of the army and navy.

August 13.—Secretary Taft and his party sail from Manila to visit southern parts of the islands.

In a poll of 320,000 Norway votes 3,000 to 1 in favor of dissolving the union with Sweden.

August 14.—Foreigners in China fear the anti-American boycott may result in a movement similar to that of the Boxer rising.

Judge Plumley, of Vermont, as referee in the French claims against Venezuela, allows \$636,000 of the \$8,215,000 demanded.

August 15.—Reports to the United States State Department declare the boycott a failure except at Shanghai and Canton.

August 16.—The Chinese Foreign Board orders the Viceroy at Shanghai to suppress the boycott; all foreign trade is said to be suffering.

Domestic.

PEACE CONFERENCE.

August 13.—The first article of the Japanese peace proposals is accepted by the Russians; it recognizes the preponderating influence of Japan in Korea.

August 14.—Two articles of the peace proposals are signed; one of these provides for the complete evacuation of Manchuria by Russia.

The Japanese complain of Mr. Witte, and say that his statements opposing the secrecy of the proceedings are unreasonable and undignified. A delegation of American Jews, headed by Jacob M. Schiff, discuss with Witte the condition of Jews in Russia.



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August 15.—The peace delegates agree on articles four and six. Article five, which is believed to relate to the session of Saghalien Island, is passed over, but there is apparently no prospect of an agreement upon that point or on the question of the payment of an indemnity by Russia. Pessimism prevails in Portsmouth in regard to the outlook for peace.

August 16.—Articles seven and eight of Japanese terms are disposed of; one article provides that Russia shall give up the railway from Harbin to Port Arthur, and the other provides for the retention by Russia of that part of the road from Harbin to Vladivostok.

August 17.—A deadlock is reached in the peace negotiations at Portsmouth, the Russians refusing to reimburse Japan for the cost of the war, or to give up the warships interned in neutral ports.

August 18.—The Japanese peace envoys are reported to have cabled suggestions to Tokyo that their terms be moderated. Statements from members of each mission express utter hopelessness at the outcome. Four of the proposals have been laid over and eight accepted.

OTHER DOMESTIC NEWS.

August 12.—The commercial value of railroad property in the United States is estimated by the Census Bureau at \$11,244,852,000.

One hundred and five new cases of yellow fever are reported in New Orleans.

The trial of the packers, indicted on charges of conspiracy in restraint of trade, accepting rebates and interfering with Government witnesses, will begin on October 2.

August 13.—President Roosevelt authorizes a statement which seems to indicate an abandonment of his extra-session plan.

August 14.—Chairman Shonts, of the Isthmian Canal Commission, arrives in New York and says that the proper care of the employees would be the first consideration on the Canal Zone.

August 15.—The Interstate Commerce Commission begins an investigation of combinations between railroads and private car lines.

August 16.—The National Reciprocity Conference opens in Chicago.

The National Negro Business League, in session in New York, hears letter of commendation from President Roosevelt and a speech of Booker T. Washington.

Senator Dryden and James M. Beck confer at Sagamore Hill with the President on the subject of Federal control of insurance.

August 17.—Seventy-seven new cases and four deaths from yellow fever are reported from New Orleans.

Mr. Conger, former Minister to China, is appointed a special envoy to go to Peking and investigate the boycott and Hankow Railway question.

The National Reciprocity Conference adjourns after adopting resolutions declaring for a dual tariff and deciding upon a permanent organization.

MORE OR LESS PUNGENT.

Feminine Translation.—"Homer!" shouted the young man in the grand stand, as the player paused at third base.

"Dear me!" exclaimed the young lady who was seeing a ball game for the first time. "I didn't know that ball games were so literary. Why, that gentleman actually brought up the name of the old poet Homer."—*Chicago News.*

The Ignorant Repeater.—In discussing at a dinner the voting frauds of Philadelphia, J. G. Gordon, the Mayor's counsel, told a story of a repeater.

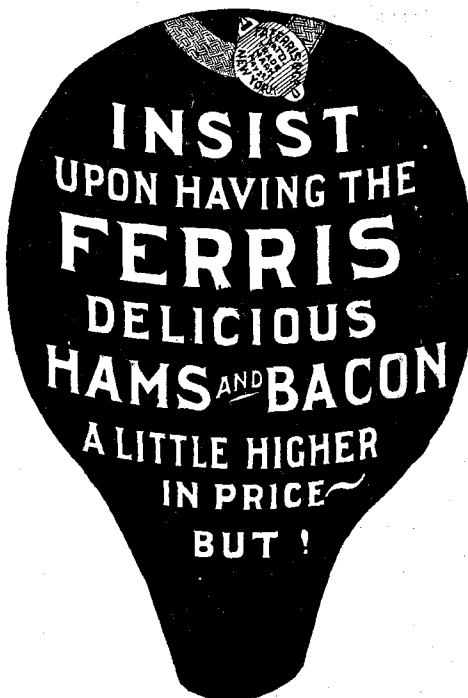
"He was an ignorant chap, this repeater," said Judge Gordon. "He had the stolid and unmoved look of an animal."

"When they arrested him he asked what crime lay at his door."

"You are charged," said the policeman, "with having voted twice."

"Charged, am I?" muttered the prisoner. "That's odd. I expected to be paid for it."—*New York Tribune.*

A Trifle Unconventional.—An eccentric farmer near Highland, Kan., was married the other night. "Do you," said the preacher, "take this woman to be your wedded wife, to love and to cherish in sickness and health, for better, for worse, for rich or for poor, until death do you part?" There was an awkward pause. Then the bridegroom finally replied, "Them's the calculations."—*New York Tribune.*



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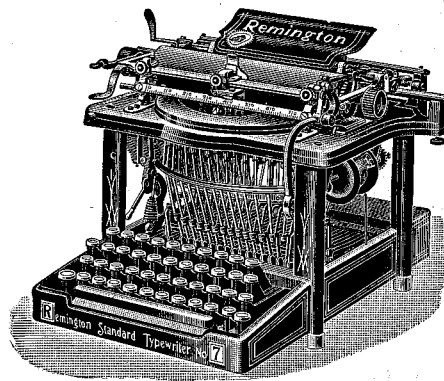
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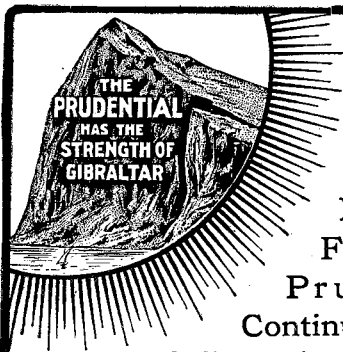
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